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BY

H. Wheeler Esq.

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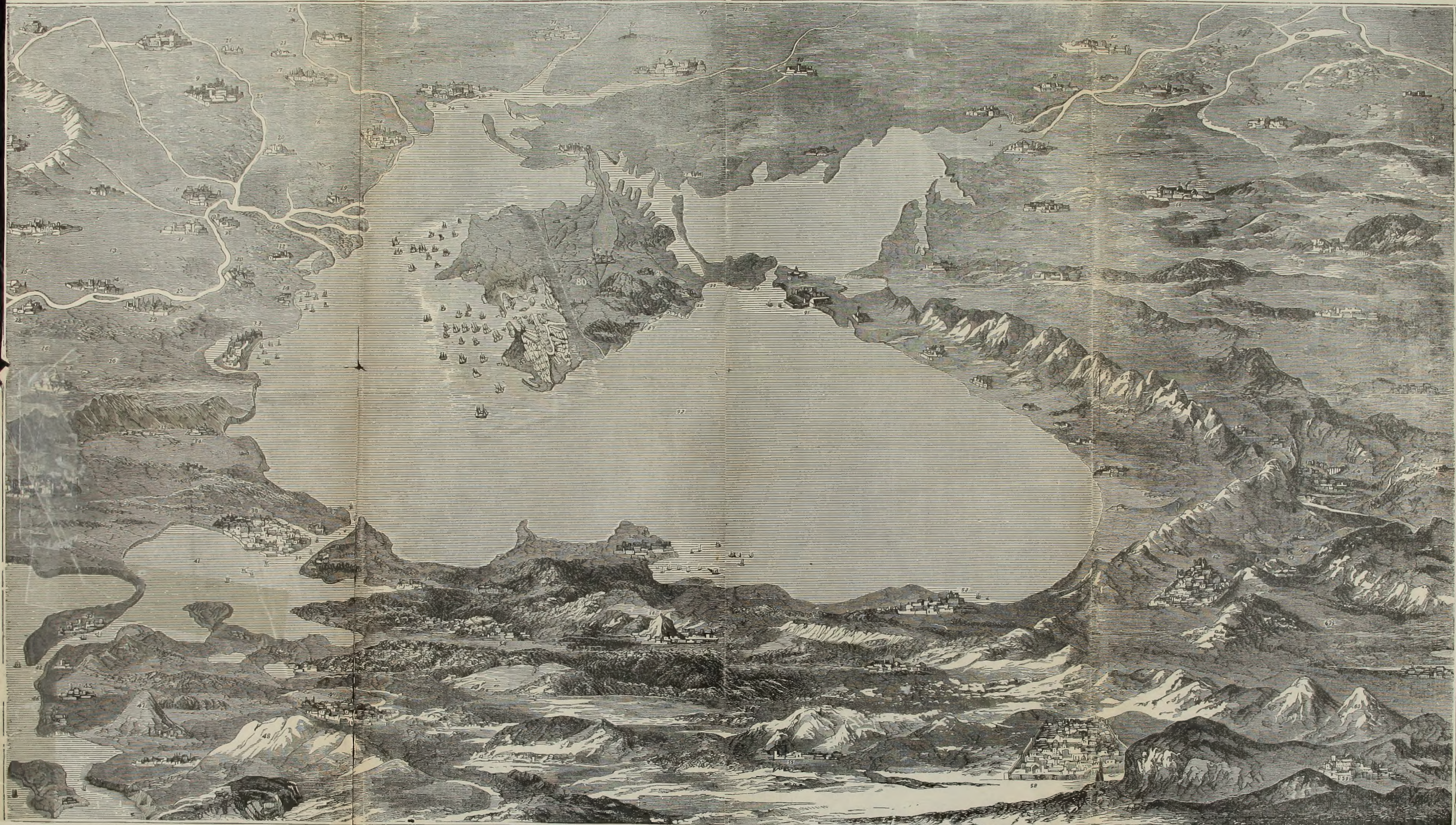
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| 46. The Black Sea, formerly called Hæmus, now the Bosphorus. | 46. The Black Sea, formerly called Hæmus, now the Bosphorus. | 46. The Black Sea, formerly called Hæmus, now the Bosphorus. |
| 47. Mount Ida. | 47. Mount Ida. | 47. Mount Ida. |
| 48. Mount Olympus. | 48. Mount Olympus. | 48. Mount Olympus. |
| 49. Broussa. | 49. Broussa. | 49. Broussa. |
| 50. Land. | 50. Land. | 50. Land. |
| 51. Bosphorus. | 51. Bosphorus. | 51. Bosphorus. |
| 52. Sinope, where a great portion of the Turkish fleet was anchored by the Russians, and destroyed. | 52. Sinope, where a great portion of the Turkish fleet was anchored by the Russians, and destroyed. | 52. Sinope, where a great portion of the Turkish fleet was anchored by the Russians, and destroyed. |
| 53. Trebizond, a commercial town of the Black Sea. | 53. Trebizond, a commercial town of the Black Sea. | 53. Trebizond, a commercial town of the Black Sea. |
| 54. The Dardanelles. | 54. The Dardanelles. | 54. The Dardanelles. |
| 55. The Sea of Marmora. | 55. The Sea of Marmora. | 55. The Sea of Marmora. |
| 56. A City of Asia Minor. | 56. A City of Asia Minor. | 56. A City of Asia Minor. |
| 57. The Bosphorus, dividing Europe and Asia. | 57. The Bosphorus, dividing Europe and Asia. | 57. The Bosphorus, dividing Europe and Asia. |
| 58. Constantinople. | 58. Constantinople. | 58. Constantinople. |
| 59. Buzas. | 59. Buzas. | 59. Buzas. |
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THE BATTLE-FIELD OF THE NATIONS.

A Panoramic View of the Seat of War around Sebastopol, including Danubian Provinces, Turkey, Asia Minor, Southern Russia, and the Crimea, from a Survey by order of Louis Napoleon, Emperor of France.



- | | | | | | | | |
|------------------------------------|---|---------------------------------------|---------------------------------------|--|--|--|-------------------------------------|
| 1. Bukovina. | 12. Bucharest — the capital of Wal- | 24. The River Dniester. | 46. Besika Bay. | 54. Angora. | 68. New Tcherkassk, the capital of the | 79. Perikop, a fortified town at the en- | 84. Eupatoria. |
| 2. Sereth. | 13. Iachia. | 25. The River Dniester — the northern | 47. Mount Ida. | 55. Tokat. | 69. The River Don. | 80. The Crimea. | 85. Old Fort. |
| 3. River Sereth. | 14. Wallachia. | 26. Part of the Turkish province of | 48. Mount Olympus. | 56. Amasia. | 70. Rostov. | 81. Simferopol. | 86. Balaklava. |
| 4. Transylvania — a province of | 15. Oltenitza. | 27. Part of the Turkish province of | 49. Broussa. | 57. Niksar. | 71. Azof. | 82. Bagtcheserai, the ancient Tartar | 87. Alushta. |
| 5. Kronstadt — a frontier town of | 16. Gurgevo. | 28. Bessarabia — province of Turkey | 50. Ismid. | 58. Erzeroum, the capital of Turkish | 72. Sea of Azof. | 83. Sebastopol. | 88. Caffa. |
| 6. Austria. | 17. Bender — the capital of Bessarabia. | 29. taken by the Russians. | 51. Boli. | 59. Armenia. | 73. The Steppes of South Russia. | 84. Kertch. | 89. Gulf of Caffa. |
| 7. Part of the Carpathian range of | 18. Akerman. | 30. Silistria. | 52. Sinope — where a great portion of | 60. Bajazid. | 74. Odessa, on the southern coast of | 90. Anapa, the principal fortress of the | 91. Russians on the northeast shore |
| 8. Moldavia. | 19. Kila. | 31. Hirsova. | the Turkish fleet was surprised | 61. Mount Ararat. | 75. the Black Sea. | 92. Black Sea. | 92. Black Sea. |
| 9. Botuchany. | 20. Kegeal. | 32. Matchin. | by the Russians, and destroyed. | 62. Erivan. | 76. The Village in which the English | | |
| 10. Galatz. | 21. Faltis. | 33. Badalagh. | 40. Scutari, a City of Asia Minor. | 63. Kars. | philanthropist, Howard, died, | | |
| 11. Brailow. | 22. Kichenan. | 34. Varna. | 41. The Sea of Marmora. | 64. Gumri. | and was buried. | | |
| | 23. The River Pruth — the present | 35. A range of | 42. The Dardanelles. | 65. The Plains of Ararat, called the | | | |
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| | | | Testament. | from the Sea of Azof to the | | | |
| | | | 45. Bunarbaki, supposed to be the | Caspian Sea. | | | |
| | | | site of Ilum. | 68. The flat country of the Don Cos- | | | |
| | | | | sacks, between Stavropol and | | | |
| | | | | Tcherkassk. | | | |

*Bibl. Lit.
Comment (O.S.)*

A

HISTORICAL COMMENTARY

ON THE

Eleventh Chapter of Daniel.

EXTENDING

FROM THE DAYS OF CYRUS TO THE CRIMEAN WAR.

RECEIVING ITS ULTIMATE ACCOMPLISHMENT IN THE

FALL OF THE TURKISH, OR OTTOMAN EMPIRE.

IN THREE PARTS.

BY REV. SAMUEL SPARKES.

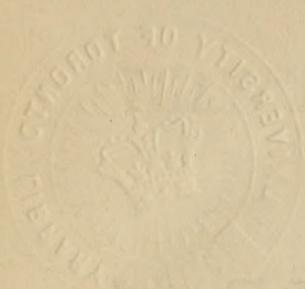
"Ye who disbelieve the Bible, and doubt the providence of God! come read His testimony, in the Prophets, and their demonstration in history."

BINGHAMTON :

ADAMS & LAWYER, PRINTERS.

1858.

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1858

PREFACE.

THIS work, friendly reader, would not have been written, had not the leading events of the Anglo-French war in the East, in defense of Turkey against Russia, satisfied the writer that this war was the one foretold by Daniel, in Chapter 11th, verses, 44, 45. I had for many years believed that those words pointed to such an event, but the author little thought he should live to see their fulfillment ; hence, when the Eastern imbroglio commenced, he watched its progress with intense interest. To my mind, the thing was demonstrated ; and I anxiously awaited the comments of the Christian public, as I thought men of understanding in the Church would easily see in this war, the fulfillment of this prophecy. But to my surprise, nothing of the kind appeared. Having watched the progress of the war for some months, and seeing nothing written on the Prophetic aspect of the affair, I resolved to give my thoughts on the subject, to the world, as best I could.

Perceiving the "Eastern war" was but one of a series of events, reaching from the days of Daniel down to the present period, I thought it best to commence at the commencement, and follow the Angelic narration down to our own times. In commenting on this Chapter, I have had no particular creed to serve, nor any system of opinions to attack—my object has been to find the truth, and faithfully present it to the reader. In doing this, I have gladly availed myself of all the helps in my reach ; and though I have drawn largely from ancient and modern writers, yet have I written independently of all. It has been painful to come in contact with honored names, yet the task has appeared to me, unavoidable ; and where I may be thought severe, the defense of the truth appeared to demand it.

The absence of *proofs* in these notes, drawn from the Revelations of St. John, may surprise some ; but I confess I can find *none in that book* : for though we may have found the key to unlock the hieroglyphics of Egypt, yet, evidently, the seals

of the Apocalypse are yet to be unloosed—and where the GREAT APOSTACY has been reviewed in this work, yet even there, I have preferred the “more sure word of prophecy,” and accredited history, to proofs, drawn from the Revelations. While I acknowledge my special obligations, to the British Reviews, especially the London Quarterly, I would gratefully remember the kindness of the Ministers and my fellow citizens of Binghamton for their generous aid and sympathy—especially the REVS. DR. PADDOCK, S. M. STIMSON ; also MR. W. PARTRIDGE, (layman) who freely tendered me the use of their libraries, &c.

This work is written in three parts. The FIRST, carries the chain of events down to the commencement of the Turkish difficulties. Important matters, which would occupy too much space in the body of the work—such as the history of Turkey, from the last of the Eastern Cæsars, to the present period—the history, policy, and strength of Russia, &c., together with the diplomatic history of the Holy Places, and their present state, &c., form the SECOND part ; and though, not strictly a part of the Commentary, (and may be passed over) yet, the matters they contain, are of vast interest to every thoughtful man. As I believe Russia is yet to act a more important part in the affairs of Europe and Asia than she has hitherto done, I have presented that power to the reader, as she appeared at the commencement of the war, and as she now is. Part the THIRD, resumes the Commentary, and comprehends the Anglo-French war—especially the Turkish campaign on the Danube, and the war in the Crimea, together with the position of Turkey after the peace, and her present state, (1858.)

While these pages were written for the benefit of all, or any, that believe the Sacred Scriptures to be the Word of God, it is hoped they may be read by some of the Statesmen of Europe—especially those who steer the ship of state, in the British Islands ; as a knowledge of Heaven’s designs on Turkey, may aid that state, in directing its course through the rocks and shoals of European politics, and through her, prove a blessing to numbers of our race.

Notwithstanding the writer thinks he has demonstrated his position, the reader may be of a very different opinion—conscious that what to one mind may appear clearly proven, to another of equal caliber, may be thought to rest on no reasonable foundation. The author throws himself and his work, upon the indulgence of the public, and the mercy and blessing of God, whose Divine aid, he invokes, both on the writer and the reader. Amen.

BINGHAMTON, N. Y., MARCH 22d, 1858.

INTRODUCTION.

As this my humble production, at last, emerges to public inspection, a few remarks on its *history* and *aims*, may not be unacceptable to the reader. I have thought that Prophecy is to us, at the present period of the world, what miracles was to the ancient Israelite and the Primitive Christians—Miracles were wondrous displays of power, such as none but God could perform ; Prophecy in its varied manifestations, is a miraculous display of wisdom, equally wonderful and convincing ; and the careful and prayerful study of the prophetic Scriptures will amply repay our labor and thought.

A HISTORICAL COMMENTARY, may sound strange to some, but it will be found, that where the pen of inspiration touches men and things; character, and historic facts, are presented to the life. Alexander may be referred to, as a case to the point; the historian may write his life, but what man can present his character, who neglects to study it, as given by Daniel ? The same may be said of Antiochus. Again, with what words of light and heat the Papal Apostacy is here delineated by Daniel—they formed the text-book of Paul the profound, and of John the beloved, while for clearness and fullness they stand unrivaled in the Book of God. The rise, progress, and present state of the Turkish Empire, are events comparatively modern, yet how circumstantially are they pointed out by the Prophet in this remarkable chapter. The cavils of Infidelity must stand back here, for surely no man will pretend that Daniel lived after those events transpired, and thus, the triumph of truth over infidelity, in this case, is striking and complete.

I have endeavored to present the late war, (in all its phases) from its commencement to its close, in as truthful and candid a manner as I was able. In order to do this I have endeavored to lead the reader to the springs, or mo-

tives, that moved the various governments to act as they did. Russia, especially, is not neglected ; her history, and her aims, are here laid open, and Nicholas, the greatest of Russian Princes has received special attention, and I think his life, character, and policy, will be read with interest. The effects of the late war on Turkey, as stated in this work, time has so far abundantly borne out ; and I begin to think the time for these great and fearful events (spoken of at the close of the work) to transpire, is much nearer our door than I had anticipated.

My application of the two last verses of this chapter to the Anglo-French or Eastern war, it is hoped, is clear and conclusive ; in it, the Sacred Text, evidently receives no forced interpretation, as the chain of events at this point, is as natural and connected as any part of the series, and is clearly connected with events reaching back to the points where the prediction and its fulfillment are admitted to tally, with scarcely a dissenting voice : the subject thus harmonizes in all its parts ; and in this perfect union of the parts, lies its principal strength, when presented as a whole, while it perfectly agrees with the order of chronology so strictly adhered to by the Prophet, in this Chapter.

There are many things in this work that may appear uncalled for and out of place, such as the enumeration of the British East India forces &c. But this work was written before any appearance of an insurrection in India was visible to us in this country, or even in Europe, nor do I see any reason, even now, to speak differently on that subject. The reader must not think the " Eastern question" settled, or the wars of India, and its vicinity ended, while the British Lion, and the Russian Bear, prowl through those regions, and so frequently cross each other's path. "*The end is not yet.*" Again, other subjects (though then in the future) are, nevertheless, treated with a freedom and precision that seem to indicate a knowledge of historic facts as their basis, rather than deductions from any other source. Such is the policy of Russia after the war, especially in the East, and which has been but too faithfully carried out ; also the effects of the Turkish concessions on that Empire. Let me say, friendly reader, that the predic-

tions of the Bible are the *Granite Basis* of this work, while the movements of Russia, Turkey, and the rest of Europe, are matters that plainly *indicate the near approach of great prophetic events*; as I think it unwise to look for miracles and prodigies to accomplish prophetic results, and overlook the workings of an Allwise Providence, that, in the *ordinary course* of things, *is now* strangely unfolding the prophetic Scriptures!

This volume has been written for some time, and read in manuscript by many of our Literary Citizens;—a want of funds, has alone, delayed its publication; and the same cause greatly retarded the writer in its composition &c. These pages were written in the main, between the hours of four and eight or nine A. M.: the care and support of a numerous family demanding the balance of my time. But I have done what I could, and here present the work to the reader, with as few errors as possible: typographical errors may be discovered, as they exist in the work, but it is believed they are few, and not of sufficient importance to require notice in an Appendix. I have deemed a full table of contents necessary. in the absence of an index.

The state of affairs in Europe and Asia makes these times Ominous of great events, especially relative to the Jews, which makes me anxious to say, what I have to say, on this great subject, speedily, before “I go hence,” and my tongue and pen are silent in death. Meantime, I will do what I can, to serve my generation, leaving health and circumstances with God.

BINGHAMTON, Dec. 6, 1858.

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SPARKES

ON THE

ELEVENTH OF DANIEL.

THAT the Bible is a mysterious and wonderful book, there is no doubt. Its views of God—His attributes—its great discoveries in religion, morals, and man's future destiny, point to its Divine origin with unerring certainty.

Among Bible subjects, probably nothing strikes the student so forcibly as its prophecies ; such, for instance, as apply to the rise and fall of cities and kingdoms, as Babylon, Nineveh, Tyre, and Jerusalem ; also Nebuchadnezzar's dream of the great image, representing the four great empires of the world, their overthrow, and the setting up of a kingdom, represented by the "stone cut out of the mountain without hands, and filling the whole earth"—the predictions concerning the Arabs and the Jews, with many others. Those prophecies have many of them been fulfilled, and others are *now* in course of fulfillment. History proves their truth, as these events were written and formed parts of the Jewish Scriptures long before their fulfillment. This is admitted by Christians of every name, for whom I write. "The wise shall understand."

Doubtless, many Scriptures of this class are, and will remain obscure, till their fulfillment. But there are others already fulfilled, as clear as history. Witness, Isaiah, Chap. 53, speaking of Christ. Bishop Newton says, concerning the 11th chapter of Daniel, "How particular and circumstantial this prophecy is concerning the kingdoms of Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes. There is not so complete and regular a series of their kings, there is not so concise and comprehensive an account of their affairs, to be found in any author of those times. The prophecy is really more perfect than any history."*

The latter part of this chapter, beginning at the 40th verse,

* See Bishop Newton, page 292.

to the end, embraces a field of prophecy, in part fulfilled. From the 40th to the 43d v., these predictions are, I think, accomplished. From this, to the end of the chapter, they are now in the course of fulfillment, and to receive a speedy accomplishment.*

The fearful conflict in the East, in which the greatest nations of Europe are waging a terrible war, desolating provinces and shedding the blood of thousands—a war on which the eyes of hundreds of millions of our race are turned with intense interest, forms the subject of this prophecy, and points to the Crescent as a great political power, long the desolator and scourge of the fairest portion of our earth. But its end has come ; and to prove this, will be the object of the writer.

In the third year of Cyrus, and the seventy-third of Daniel's captivity, when the prophet was at least ninety years of age,† Nebuchadnezzar's dream of the great image—his own visions of the ram, the he-goat, &c., prayed on his mind. Jerusalem, the holy city, and Palestine, his much-beloved home, was now trodden down of the Gentiles, but soon to be rebuilt by the Jews ; for the seventy years of their captivity had expired.

But its future destiny and happiness lay near his heart. To obtain a glimpse of the future history of his country, and the Church, he gave himself to fasting, prayer and humiliation, for three whole weeks, when his prayers were heard ; and God sent His angel to make him understand the great events of the world's history, to the end of time. And this information was given, not hid under figures and visions, but in plain narrative.

"It is the usual method of the Holy Spirit to make the latter prophecies explanatory of the former ; and Revelation is, (Prov. 4:18), 'as the shining light that shineth more and more unto the perfect day.' The four great empires of the world, which were shown to Nebuchadnezzar, in the form of a great image, were again more particularly represented to Daniel, in the shape of four great wild beasts. In like manner, the memorable events which were revealed to Daniel, in

* The author wrote this during the war.

† See Bishop Newton on the Prophecies, page 262.

the vision of the ram and he-goat, are here again more clearly and explicitly revealed in his last vision, by an angel ; so that this latter prophecy may not improperly be said to be a comment and explanation on the former.”* This discovery to Daniel took place, in the year of the world, 3479. Before Christ 534, according to the chronology of Bishop Usher and Dean Prideux, followed by Dr. A. Clark and Bishop Newton.

CHAPTER XI—VERSE FIRST.

“ALSO I, IN THE FIRST YEAR OF DARIUS THE MEDE, *even I*, STOOD TO CONFIRM AND TO STRENGTHEN HIM.”

The angel first prophecies of the Persian empire, which was then subsisting. This Darius, the Mede, was the uncle of Cyrus, who permitted him to share with him the honors of the kingdom. He especially reigned over Babylon, in the absence of Cyrus, whose long and distant wars frequently called him away from the chief cities of his empire. *Cyrus never relinquished the chief command of the armies, but held the government firm in his own hands.* Darius, then, was the chief prince of the empire under him ; and it was under his administration, Daniel was cast into the den of lions. Darius was the legal sovereign, and reigned *in form*, till his death ; though Cyrus held the *real* power of the empire. The angel appears to have disposed king Darius to favor the Jews, and to liberate the captives at Babylon, and send them home to Palestine, and aid them in building their city and temple. It is to this the angel here refers. “*I stood to confirm and strengthen him.*”

VERSE SECOND.

“AND NOW WILL I SHOW THEE THE TRUTH. BEHOLD THERE SHALL STAND UP YET THREE KINGS IN PERSIA ; AND THE FOURTH SHALL BE FAR RICHER THAN *they* ALL : AND BY HIS STRENGTH THROUGH HIS RICHES HE SHALL STIR UP ALL AGAINST THE REALM OF GRECIA.”

“*And now will I show thee the truth.*” “That is, the truth

* Bishop Newton, page 262.

about events that are to occur in the future, and which will accord with what is written in the Scriptures of truth."*

"Behold there shall stand up yet three kings in Persia." Cyrus, the then reigning prince, was a man famous in the history of his times, for virtue, wisdom and valor—famous also in holy writ, for being the restorer of the Jewish State, and temple—by birth a Persian—educated after the Persian fashion; for the first twelve years of his life, under his father's eye, in hardship and toil, and all such exercises as best fitted him for the fatigues of war, in which he excelled all his contemporaries. He united the Medes and Persians under him, and conquered the surrounding country. He effectually crushed a coalition (formed by the king of Babylon), of the Babylonians, Greeks, Egyptians and Thracians, and all the nations of lesser Asia, commanded by the celebrated Croesus, king of Lydia. He laid siege to Babylon, one of the strongest cities in the ancient world, which he took by stratagem, after a siege of two years. The city was well manned, fortified, and provisioned, for a twenty year's siege, and considered impregnable. But he, in the night, quite unexpectedly to the citizens, having changed the course of the river, which ran through the city, entered it through the now almost dry channel of the river. The city was taken, and the king and his guards, nobles, &c., were surprised and slain, in the midst of a drunken revel. (B. C., 539).

At first, Cyrus could bring into the field little more than ten thousand troops; but twenty years after, or so, his army, at a general muster, held in Babylon, numbered one hundred and twenty thousand horses, two thousand scythed chariots, and six hundred thousand foot. Cyrus died in his seventh year after the restoration of the Jews. From his taking the command of the Persian and Median armies, thirty years. From his taking of Babylon, nine years. From his being sole monarch of the East, after the death of Darius, the Mede, his uncle, seven years. Being at the time of his death, seventy years old. He was the founder of the Medo-Persian empire, and the great benefactor of the Jews. He liberated the Jewish captives, from Babylon, and sent them home with

* See A. Barne's Commentary on Daniel, Chap. 10:21.

presents to "Zion," and continued their friend till his death. By his wisdom and prudence he conquered and consolidated the empire, which he left to his son, Cambyses.

The first of these kings that was to "*stand up in Persia*," was Cambyses, the son of Cyrus, who in the Scriptures is called Ahasuerus, (Ezra, 4:6). This prince possessed none of the princely qualities of his father, Cyrus. He attempted to stop the building of the Jewish temple, and would have done so, but the empire venerated the memory of his father, and he himself respected his father's decree. On a trivial provocation, he madly plunged into a war with Egypt, subdued that country and caused the body of the reigning king's father to be dug up out of his grave, and after all manner of indignities had been offered thereto, in his presence, ordered it to be cast into the fire and burned.

He marched an army against the Ethiopians. On his coming to Thebes in Upper Egypt, he detached from his army fifty thousand men, with orders to march into the desert, and burn the temple of Jupiter Ammon; but after several days march this whole force perished, being overwhelmed by a storm in the desert, that buried them all with sand. With the balance of his army, he marched on without a commissariat, till all the beasts of burden were eaten by the men, for food. At length, they ate one another, casting lots for every tenth man. He finally retreated to Egypt with the remainder of his army. Arriving there, he discovered the people rejoicing at the appearance of their god, Apis, among them. He thought the Egyptians were exulting at his ill success. In a rage, he called the magistrates, who gave him a true account of the matter. He would not believe them, but caused them to be put to death, for imposing a lie upon him. He then sent for the priests, who told him that their god having manifested himself unto them (which seldom happened), it was always their custom to celebrate his appearance with the greatest demonstrations of joy that they could express. To this he replied, that if their god was so kind and familiar as to appear among them, he would become acquainted with him; and commanded them forthwith to bring him unto him. The Egyptian Apis was a white bull, with peculiar marks,

which seldom appear on this creature. This animal being brought, Cambyzes, enraged at the sight of such a god, drew his dagger and plunged it into the thigh of the beast; and then reproaching the priests for their stupidity in worshipping a brute for a god, ordered them to be severely whipped; and any one found rejoicing on the occasion was to be slain. The Apis being carried back to his temple, there languished of his wound and died. Cambyzes fell violently in love with his sister, whom he married, and carried with him in all his expeditions; and thus gave the first example to that incest which was afterwards practised by most of his successors, and, by some of them, carried so far as to marry their own daughters. The end of this woman was as vile as her marriage, for she died with a kick on the abdomen, by her brother (or husband) when in a state of pregnancy by him. It produced abortion and death. He delighted in blood. Out of a mere whim to display his skill in archery, he killed the son of his chief favorite. He died by a wound in the thigh, which he received while mounting his horse—his sword dropping out of its scabbard—piercing it. His death was viewed by the Egyptians as a just punishment from the gods for killing their god Apis, who died, as we have seen, of a wound in the thigh.

On this subject, Dean Prideaux has some curious remarks, which I will here insert. He says: "It seldom happened, in an affront given to any particular mode of worship, how erroneous soever it may be, but that religion is in general wounded thereby. There are many instances in history wherein God hath very signally punished the profanations of religion, in the worst of times, and under the worst modes of heathen idolatry." He died (B. C. 522) after an inglorious reign of seven years and five months.

Smerdis was the next, or second of the three Persian kings. When Cambyzes invaded Egypt, he left in supreme command of the home government, during his absence, one of the chief magians, named Patizithes. This man had a brother, who very much resembled Smerdis, the son of Cyrus, and brother of Cambyzes. In the absence of Cambyzes Patizithes put his brother on the throne, and gave out that he was Smerdis, the true son of Cyrus; and sent heralds into all parts of the

empire to notify the people, and command obedience to be paid him as Emperor. In marching to crush this usurper off his throne, Cambyses received his mortal wound, and died.

Smerdis, the true son of Cyrus being dead, Smerdis the imposter kept himself retired in his palace, according to the custom of the Eastern kings, so that none but his favorites saw him; and thus the people being unable to detect the fraud, quietly submitted to his rule, believing their reigning sovereign was the son of their much-beloved Cyrus. This prince was the Artaxerxes of the Scriptures, and the enemy of the Jews, and aided the Samaritans in hindering the building of the Jewish temple. Though oppressive to the Jews, he was lenient to the rest of his subjects, and attempted by mildness to win the affection of his people, and thus secure the throne he had usurped. His singular conduct roused the suspicions of many, that he was not the son of Cyrus. The cheat was detected by one of his wives, in obedience to her father's instructions, who directed her that when he should next lie with her, she should take the opportunity, while he slept, to feel whether he had any ears or not; for Cyrus having caused the ears of Smerdis the magian to be cut off for some crime that deserved it, he told her, that if the person she lay with, had ears, she might satisfy herself that he was Smerdis the son of Cyrus; but that if she found it otherwise, he was certainly Smerdis the magian, and therefore unworthy of possessing either the crown, or her. She made the trial as directed—found the person she lay with had no ears—sent word to her father of it; and thus the fraud was detected. Whereupon her father, Otanes, taking with him six others of the nobles of Persia, entered the palace, fell on the usurper and his brother Patizithes, who had been the contriver of the whole plot, slew them both, and exhibited their heads to the people, declaring unto them the whole imposture, which so enraged the people, that they slew all the magians they found in the city, and for years after, celebrated this event by an annual festival. It was from this circumstance they derived the name of magicians, which signifies *cropeared*. It was given them as a nick-name by way of contempt, because of this impostor who was thus cropt. It seems peculiar to reli-

gious sects, to be known by a name given them in contempt by their enemies, and which they ever after retain by choice. Instance the Christians, the Pietists, Puritans, Quakers, Methodists, &c. This prince's reign was short. He sat on the throne of Persia only seven months.

The last of the "*three kings*" that were to "*stand up*" or reign in Persia before Xerxes, was Darius. He was one of the seven that slew the impostor Smerdis, and was chosen by his six companions to reign in his stead. He was the son of a noble Persian named Hystaspes, who had followed Cyrus in all his wars, and was at that time governor of the province of Persia, and so continued many years after his son's advancement to the throne.

Darius, when settled on the throne, confirmed the decree of Cyrus in favor of the Jews, and aided them to finish building the temple. He re-took Babylon, which had revolted from him and strengthened the defenses of the city, and stored it with provisions, men, and munitions of war. To enable the city to endure a long siege, they mutually murdered their women and children, so that the city was in fact stronger when besieged by Darius, than when taken by Cyrus. But the city was taken by stratagem. Darius having captured the place, took away its hundred brazen gates, and beat down its walls from two hundred cubits, which was their former height, to fifty cubits. He gave up the city to plunder, and impaled three thousand of the principal inhabitants—when he pardoned the rest, and sent them, from other parts of the empire, fifty thousand women to supply the places of their wives, which they had murdered, without which the place must have become depopulated, for want of propagation. In his war with the Scythians he was not as successful. But he entered India with an army, and reduced that large and rich country to his obedience, and made it tributary. He erected the city of Tyre into an independent kingdom, and allowed them a king of their own. Their seventy years captivity spoken of by the prophet Isaiah, (Chap. 23—15, 17 v.) having now expired, the city of Tyre was in a few years able to hold at bay the whole army of Alexander the Great, for seven months. He made war upon Greece, but suffered a shameful defeat at Marathon, by Mil-

tiades, the Grecian general, who with only ten thousand men routed the Persian army of one hundred thousand, and drove many of them into the sea. The war continued with various success, and little interruption, until the death of Darius, which happened while he was busily engaged in carrying on a war against Egypt and Greece. While all was ready for the invasion of the two countries, Darius fell sick and died, having reigned thirty-six years, (B. C. 486).

He was a prince of wisdom, clemency and justice ; a lover and patron of the Jews, and a promoter of the erection of their temple and worship—and God blessed him with a long reign, a numerous issue, and great prosperity. His was a prosperous reign, with few reverses, all things considered, as he not only restored and thoroughly settled the empire of Cyrus, after it had been much shaken by Cambyses and the magian, but also added many large and rich provinces to it, especially those of India, Thrace, Macedon, and the Isles of the Ionian Sea.* Account for it as you may, the careful student of history, whether sacred or profane, will perceive unusual misfortunes, ill success, and frequently a sudden and terrible death, with the loss of name and posterity, to follow the footsteps of the enemies of religion and virtue, and the persecutors of God's people—while success in a remarkable degree attends those princes who patronize and reverence religion. This is a principle of the Divine government, carried out in all its details ; so that while it is better a mill stone were tied about the neck of a persecutor, and he cast into the sea, that offends, or causes to apostatize from Christ, one of his little ones. A blessing attends him, that gives but a cup of cold water to a disciple (as such) of Christ. It is dangerous for any power to oppress the *Jews as a people*, or, the *Christians as a religious sect*. O for the spirit of Christian kindness ! Selah.

“ And the fourth shall be far richer than they all : and by his strength through his riches he shall stir up all against the realm of Grecia.”

The fourth after Cyrus was Xerxes, the son and successor

* See Prideaux, vol. i., p. 192. Rollin's History.

of Darius, a prince of immense wealth. This may be illustrated by an account given by an ancient historian, Herodotus, who tells us that Pythius, the Lydian, was at that time the richest sovereign in the world. He generously entertained Xerxes and all his army, and proffered him two thousand talents of silver, and three million nine hundred and ninety-three thousand pieces of gold, with the stamp of Darius, towards defraying the charges of the war. The whole amount of the offer of Pythius, according to Rollin's history was about seven million five hundred and fifty-five thousand five hundred and fifty-five dollars. But Xerxes was so far from wanting any supplies, that he rewarded Pythius for his liberality, and presented him with seven thousand *darics* to make up his number, a complete round sum of four million. "Each of these darics was worth better than a guinea of our money,"* (English).

Herodotus, who lived in that age, says, it was the greatest army ever brought into the field, and amounted to five million two hundred and eighty-three thousand two hundred and twenty men, including followers of the camp. Of this vast multitude, two million six hundred and forty-one thousand six hundred and ten were fighting men, with a fleet proportionably large.

With this immense force, which his father and himself had collected, he, ten years after the battle of Marathon (B. C. 481) left the palace of Susa to invade Greece. He wintered at Sardis, and early the next spring set out for the Hellespont, over which two bridges of boats had been laid. His army passed over in seven days and nights. Advancing into Greece, his whole army was stopped at the Straits of Thermopylæ, by a small body of four thousand Greeks, under the command of Leonidas, one of the Spartan kings, who for two days successfully defended the pass against the flower of the Persian army, repelling every attack with terrible slaughter, till on the third day, being nearly surrounded by the Persians, through the treachery of a Greek peasant, who led them by a secret way over the mountains, to fall on them in their rear; all retired save Leonidas and his three hundred Spartans and some

* See Bishop Newton, p. 263.

few others that would not desert them, who resolutely holding their post, were at length all slain upon the spot, except one man, who ingloriously fled from the field. But the Persians paid very dear for their victory, having lost twenty thousand men, and among them two of the brothers of Xerxes. This defeat so enraged the king that he caused the dead body of Leonidas to be hung on a gallows ; to the tyrant's shame.

The result of this proud expedition of Xerxes into Greece, was, that he who had passed the Hellespont a few months before with all the pride and pomp of the haughtiest of Eastern monarchs, was now forced to repass it in a poor fisher-boat.

His Carthaginian allies, under Hamilciar, met with a similar defeat at Sicily—for Gelo, king of Sicily, with an army of fifty-five thousand men, defeated the Carthaginians in a great battle, in which he slew on the field one hundred and fifty thousand men, and took as many more prisoners, and sold them all for slaves, so that all Sicily was filled with them. Hamilciar, their general, was slain, their fleet burnt, their whole camp with its immense spoils taken ; and so terrible was the defeat, that only a few men who escaped in a cock-boat, survived the general slaughter, to bring the terrible tidings to Carthage.

Defeat followed defeat, till this immense army and navy were driven back with disgrace and ruin upon the shores of Asia, by a handful of Greeks, who now conscious of their power, no longer dreaded the great king, (for so they called the king of Persia), but seriously meditated the invasion of Persia, and the subversion of that empire, which they effected soon after, under Alexander the Great. Xerxes, discouraged by his losses and defeats, gave up all hopes of conquering Greece, and yielded himself up to the pleasures and luxuries of his palace, (for it appears that the Grecian war had not exhausted or hardly impaired the wealth of the empire), till in the year, B. C. 465, the emperor, being hated by the people, was murdered in his bed, while asleep, by Artabanus, the captain of his guard and his principal favorite.

Xerxes is said to have been the handsomest man of the age in which he lived. His vanity and haughtiness were as bound-

less as his wealth ; in proof of which we adduce his sending a letter to mount Athos (which he had ordered to be cut through to admit the passage of his forces), in these words : " Athos, thou proud and aspiring mountain, that liftest up thy head into the heavens, I advise thee not to be so audacious, as to put rocks and stones which cannot be cut in the way of my workmen. If thou givest them that opposition, I shall cut thee entirely down, and throw thee headlong into the sea." On another occasion Xerxes hearing that his bridge of boats across the Dardanelles had been broken by a storm, fell into a rage, and to avenge himself of so cruel an affront, commanded two pair of chains to be thrown into the sea, as if he meant to shackle and confine it, and that his men should give it three hundred strokes with a whip, and speak to it in this manner : "Thou troublesome and unhappy element, thus does thy master chastise thee for having affronted him without reason. Know that Xerxes will easily find means to pass over thy waters in spite of all thy billows and resistance." He is the king Ahasuerus of Scripture, (as some think), of whose dominions, wealth, and vanity, the book of Esther gives such a glowing account. He is a monument of the splendor of royalty, and the littleness of vanity, to be seen and read with profit through all generations. The wealth of Xerxes is the principal feature of interest in this text. His raising such immense armies, and sustaining such terrible reverses without any apparent diminution of the wealth of the empire, has been the astonishment of ages. But when it is remembered that he was a plunderer of the temples of the ancients, wherein the gifts and treasures of ages had been deposited, as at Babylon and Greece, which he plundered with impunity, the wonder ceases ; and we see at once the source of his riches, and the immense deposits of wealth treasured up in the temples of idolatry.

Thus did Xerxes "*stir up all against the realm of Grecia.*" And after him, no mention is made of any other king of Persia. St. Jerome, one of the Christian Fathers, says, "that the prophet, having enumerated four kings of the Persians after Cyrus, slippeth over nine, and passeth to Alexander ; for the prophetic spirit did not care to follow the order of

history, but only to touch upon the most famous events." "Xerxes was the principal author of the long wars, and inveterate hatred between the Grecians and Persians. And as he was the last king of Persia who invaded Greece, he is mentioned last. The Grecians then in their turn invaded Asia; and Xerxes' expedition being the most memorable on one side, as Alexander's was on the other, the reigns of these two are not improperly connected together."*

There is yet another reason for the special mention of these four kings by the Angel, while he passes over the other nine, who reigned between Xerxes and Alexander. It is this: The history of the Jews was intimately connected with the reign of *these four*; and they are frequently the *subjects of Scripture narration and prophesy*. Not so the others, or to the same extent. And since the special subject of the Angel's mission was to make known to Daniel "*what should befall his people in the latter days*." (See Chap. 10th, v. 14.) The omission is obvious, as the history of these kings forms no part of the angel's subject.

VERSE THIRD.

"AND A MIGHTY KING SHALL STAND UP, THAT SHALL RULE WITH GREAT DOMINION, AND DO ACCORDING TO HIS WILL."

"*And a mighty king shall stand up.*" This was Alexander the Great, a "*mighty king*," and conqueror. He ruled with "*great dominion*" over Greece, the Persian empire, and a great part of India. It is not said that this "*mighty king*" shall stand up against Xerxes, for he was not born till *one hundred years* after that monarch; but simply that he should stand up, i. e., that he should reign in Greece. *That he stood up a mighty king; and ruled with great dominion: and did according to his rule*, is a concise and beautiful description of Alexander, worthy of an angel—the truthfulness of which will be seen by a glance at his life; and but a glance, as my plan embraces only the principal events of his history and character, as set forth by the angel.

Alexander 3d, commonly called the Great, son of Philip 2d,

* See Bishop Newton, p. 264.

king of Macedon, was born (B. C. 356), on the same day the temple of Diana at Ephesus was burned. His mother was Olympias, the daughter of Neoptolemus, king of Epirus, through whom Alexander claimed a descent from the great Achilles, the hero of Homer. He early became the pupil of Aristotle—a singular coincidence to see the greatest of conquerors instructed by the first of philosophers—the master of all knowledge, teaching the future master of the world. In addition to philosophy, Aristotle gave his pupil lessons in political science, and wrote for his use a treatise on the art of government. The military education of Alexander, (of which his father was the most careful) commenced from his boyhood. He was trained to be expert in all manly exercises, and particularly in the management of a horse, in which he was so expert, that his father witnessing on one occasion, his skill in horsemanship, exclaimed in ecstasy, while kissing his son and weeping for joy : “ Seek another kingdom, my son, that may be worthy of thy abilities ; for Macedonia is too small for thee.” His proclivities for war and conquest were early developed. Instead of rejoicing at the victories of his father, he would utter with a sigh words like these to his companions : “ My father will go on conquering until there be nothing extraordinary left for you and me to do.”

His first important trial at arms was made at the battle of Chæronea, (B. C. 338) when his father crushed the united forces of Thebes and Athens with their allies, and established the Macedonian supremacy in Greece. In this battle Alexander commanded the left wing of the army ; and though a youth of sixteen or seventeen, defeated the flower of the opposing forces. He was the first man that broke the sacred battallion of the Thebans, when they with the rest of the army were routed.

Philip was murdered (B. C. 336) during the celebration of his daughter's marriage, when he was just on the eve of setting out on his Asiatic expedition, at the head of the combined forces of Greece—being chosen generalissimo by the combined States. The death of Philip inspired the States which he had humbled, with some hope of throwing off the yoke of the Macedonian kings. Alexander, in his twentieth year, suc-

ceeded to the monarchy, and to the great designs of his father. Though threatened with danger on all sides (so that his friends despaired of success) from the movements of the barbarians on the north, and the restless Greeks in the south—he *stood up* over them all ; and his courage and address saved him. By a vigorous combination of diplomacy and generalship, he crushed the insurrectionary spirit of Greece, and united the various States (Lacedæmonia excepted) under him. He soon gained more honor from the States of Greece than his father had ever obtained ; and at Corinth, received with abject flattery and mean submission, the office of commander-in-chief against Persia, which they had already conferred on his father.

In giving a brief sketch of the chief events of Alexander's short life, we may observe, that without constant reference to maps, it is impossible to form any idea of the rapidity of his movements, the natural obstacles which he had to encounter, or the immense extent of country which he overran in a few years. All military history, without geographical detail, is only a heap of confusion ; and that of Alexander's is especially so.

In order to leave no troublesome enemies behind him, he resolved first to reduce the barbarians of the north to obedience. From his residence in Macedonia, he marched in the spring (B. C. 335) in ten days to the passes of the Balkan, crossed them in spite of the opposition of the natives, and descended into the great plain of the Danube. Here he defeated the Triballi ; and after crossing the Danube, he struck terror into the Getæ, who lived on the northern bank, by the rapidity and decision of his movements. On his return he led his troops against the Illyrians and Taulantii, whom it was necessary to reduce to submission before he could safely quit his kingdom. A false report of his death, during this expedition, gave the Greeks once more the hope of throwing off the hated yoke of Macedon. The Thebans set the example, by murdering two officers of the Macedonian garrison which had occupied the Cadmeia or Acropolis of the city ever since the battle of Chæronea. But while they were indulging in the anticipation of recovering their independence, their ever

active enemy made his appearance before their city. Alexander would have been satisfied with a reasonable submission, but party violence in Thebes prevented all concession; and the proposals of the Macedonian king were rejected with insult. After a short resistance, Alexander's troops entered the city, when one of those horrid scenes of carnage ensued which forms a necessary part of a conqueror's progress. It was then that the Phocians, with the Plataeans and other Bœotians in the army of Alexander inflamed by the remembrance of what they had once suffered from this unprincipled city, slew all before them, even those that made no resistance. They murdered the suppliants in the temple, and spared neither woman nor child. Six thousand citizens perished by the sword. The survivors were sold for slaves, except the priests and a few others, who were the friends of the conqueror; or, who had opposed the revolution. The temples and the house of Pindar, and the Acropolist, it is said, were spared. The rest of the city was leveled to the ground, and Thebes for the present was blotted out of Greece (B. C. 335). Alexander did not march further south, though the Athenians had been active in organizing the late resistance. One such example was sufficient for a warning.

In the spring (B. C. 334) Alexander set out on his Asiatic expedition with a force of about thirty-five thousand men, a very small supply of money, and only one month's provisions. The largest component part of his army were Macedonians, with about seven thousand allied Greeks, some mercenary troops, and several bodies of Thracians, fifteen hundred Agrianian light infantry, and some other bodies of troops. His cavalry, on which success in a great measure depended, was mainly composed of Macedonians and Thessalians. These thirty-five thousand men were the flower of Greece, an army of veterans, and commanded by the most able captains of the day. These men had made several campaigns under Philip, and were each of them, in case of necessity, capable of commanding.

Having freely divided with his chiefs and friends, most of the little money he possessed, he set out for Asia, and in twenty days arrived at Sestos—he next crossed the Helles-

pont, steering his own galley. When he reached the middle of the stream, he sacrificed a bull to Neptune, (the sea god) and made libations in the sea from a golden cup. Nearing the shore he threw a javelin at the land, intimating he took possession of Asia. He leaped from the ship completely armed, and was the first of the army that landed in Asia. He also erected altars on the shore—to Jupiter—to Minerva, and to Hercules, for it was the *policy*, as well as the vanity of Alexander, to impress upon his army the belief that he was the greatest of modern heroes. In pursuance of this, he next visited the tomb of Achilles the hero of Homer, to which he paid great honor, offering sacrifices to the gods, and libations to the heroes. He also anointed the pillar upon the tomb of Achilles with oil, and ran round it with his friends, naked, (being the custom of the day); after which, he put a crown upon it, and drew off his army.

At the period of Alexander's landing in Asia, the unwieldy and disjointed monarchy of the Persians, presented an appearance in every respect analogous to the Turkish empire before the breaking out of the last war with the allies. The Persians themselves, (like the Turks) the ruling cast, were comparatively few in number. One monarch with absolute power, claimed the sovereignty of almost countless nations, and of an immense extent of country, the parts of which were in many cases separated by natural boundaries which were difficult to pass. The provinces that lay remote from the seat of government could only be maintained by the presence of an armed force, under a military governor, nominated by the king. The partition of the empire, and the distribution of power, were therefore, essential to the very existence of the Persian monarchy; but this system was also the *remote* cause of its weakness and dissolution. Each powerful governor was kept in submission by no other motive but fear of punishment; and when he felt himself able to defy his master, the bond of union was for the time broken. (Instances of this sort are of frequent occurrence in the Turkish empire, witness the insurrection in Egypt, &c.) Hence some provincial governments passed quietly from father to son—the monarch tacitly consenting to an arrangement which he could not prevent. Da-

rius the king of Persia, who was contemporary with Alexander, seems to have been ill qualified to retrieve the falling fortunes of the monarchy. He was deficient in courage and military skill ; and had no hope of opposing the invader but by turning against him the arms of the Greeks themselves. Like the Janizaries, who were Christians, forced into the service of the Turks, the Persians, with *this difference, admitted to their ranks volunteers from Greece*, where they received better pay than they could hope for in their own country. From the time of Cambyzes, the son of Cyrus, to the time of Alexander, these unprincipled Greeks fought under Persian colors against men related to them by blood, religion, and language. The civil commotions which so often disturbed the peace of Grecian communities, were also continually driving refugees to seek from the king of Persia the rank and property which they had lost at home. At this time the hopes of Darius rested on Memnon, a Greek of Rhodes, whose military skill might have made him, with better opportunities, a formidable opponent to the Macedonian king.

The first combat between the invaders and the Persians, was on the banks of the Granicus, (now, perhaps, the Oostvola) a river which falls into the sea of Marmora. The Persians possessed an elevated position on the east bank of the river, which their generals determined to defend—contrary to the advice of Memnon, who being as it appears, not in the command, could only recommend for the present the safer expedient of a retreat. But the dispositions of the Persians were totally unsuited to oppose the violent attack of Alexander's cavalry, which crossed the river, and maintained itself on the opposite bank, until the light infantry that followed, had time to come up ; when the compact front of the Macedonians bristling with their formidable spears, broke the less disciplined lines of the Persian cavalry, and secured a complete victory. To the daring personal courage of Alexander, who himself killed two Persians of the highest rank, and to the long spears of the Macedonians, the victory may be mainly attributed. The Greek infantry in the Persian army was cut to pieces, with the exception of two thousand, who were sent into Macedonia in chains, and condemned to slavery. The

Persians lost in this battle twenty-five thousand, while the loss of the Greeks was inconsiderable. Twenty-five horsemen belonging to the Companion cavalry, a kind of military order, perhaps instituted by Alexander, had fallen in the first assault. Lysippus, the famous sculptor, was ordered to make their figures in bronze, which were placed in the town of Dium, in Macedonia, and afterwards adorned one of the public buildings at Rome. Alexander showed after the battle that he knew how to win the affections of his soldiers, as well as to lead them to conquest. He visited his disabled soldiers, listened to the tale of their exploits, and their wounds ; and gave to the parents and children of those who had fallen, privileges of distinction and immunity from civil burdens. He especially sent the most valuable part of the spoil to his mother, (B. C. 334).

Let the reader view the fifth, sixth and seventh verses of the eighth chapter of this book, (I here insert them)—“ And as I was considering, behold a he-goat came from the west, on the face of the whole earth, and touched not the ground ; and the goat had a notable horn, between his (Alexander) eyes. And he came to the ram, (Darius) that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns : and there was no power in the ram, to stand before him, but he cast him down to the ground, and stamped upon him : and there was none that could deliver the ram out of his hand.”

Could any person, with all the facts before him, as spread out on the page of history, give so graphic an account of the rapidity of Alexander's motions, and the fiery, furious spirit with which he attacked and overthrew the Persian empire ? For the few troops of Alexander, fatigued with a long march, to attack the numerous army of the Persians, which were five to one, composed of the chivalry of the Persian empire, and compactly posted along the bank of the river Granicus, whose banks were slippery, steep, and difficult of ascent, was a singular affair. But, he “ *would run upon him in the fury of his power,*” in opposition to all the principles of military science,

and common sense ! Yet, he made the attempt, and succeeded ! “One can hardly read these words,” says Bishop Newton, ‘*the ram which I had seen standing by the river, ran unto him in the fury of his power,*’ “without having some image of Darius’ army standing and guarding the river *Granicus* ; and of Alexander on the other side, with his forces plunging in, swimming across the stream, and rushing on the enemy, with all the fire and fury that can be conceived.”

This success was of the utmost importance to Alexander, as it completely disheartened the Persians, and drew over the Greeks to his side. Instead of following the military operations of Alexander, my object, as before stated, will be to touch upon the most remarkable scenes in his career of conquest ; and give prominence only to those points, that are made the subjects of prophecy, in the Holy Scriptures ; or that forcibly illustrate the text.

In the year B. C. 333, died Memnon, the Rhodian, while carrying the war into Greece, and attempting to ravage, in turn, the dominions of Alexander, especially Macedon. This skillful commander, at the time of his death, was in the *Ægean*, with a powerful fleet, to which Alexander had nothing to oppose. He was master of *Chios*, the chief part of *Lesbos*, and ready to fall on *Eubœa*, and *Macedon*, with the prospect of being supported by the *Lacedæmonians*. His sudden death, while it extinguished the best hopes of Darius, relieved Alexander from an opponent, whose operations in Greece, might have compelled him to give up the dazzling prospect of Asiatic conquest.

At *Tarsus*, the career of Alexander was nearly terminated, by a fever, either caused by fatigue, or by throwing himself, when heated, into the cold stream of the *Cydnus*.

About the close of the year B. C. 333, Alexander defeated the Persian army of six hundred thousand men, commanded by Darius, in person, on the plains of *Issus*, in *Cilicia*. Darius had here posted his army, in a narrow pass, and thus neutralized the advantage his numerous forces might have obtained over the few troops of Alexander, had he taken up his position somewhere favorable to the evolutions of a numerous army. As a natural result, the army of Darius was

routed, and one hundred thousand slain on the field. Darius, who fought in the first line, with great difficulty got out of the rout, and escaped over the Euphrates. But his camp, with its immense wealth, also his mother, wife, and children, who had attended him to the field of battle, (according to the Persian custom) fell into the hands of the conqueror, and experienced from him the most humane and respectful treatment. This victory may be considered as having decided the fate of the Persian monarchy, and opened to Alexander a passage towards Egypt and Babylon, and checked the designs of his enemies in Western Asia and the Ægean.

The most formidable object that lay in Alexander's way, and which he dreaded more than the armies of Darius, was the ancient city of Tyre. A single day was sufficient to disperse the former, but it took seven months to capture this city. This great commercial city was situated on an island, separated from the mainland by a channel, about half a mile wide; which, on the side of the continent, was shallow and muddy, but had about eighteen feet of water close to the island. The island itself was defended by lofty walls one hundred and fifty feet high, which were washed by the waves of the sea, while the island was well supplied with all the munitions of war. For many centuries this wealthy city had been the great entre-pot between the Eastern and Western World; and through it, the inhabitants of Europe had long received these Asiatic products which we find spoken of in the oldest Greek writers. Her commerce and her ships had penetrated to all known seas; and her adventurous traders, through many intermediate hands, received the products of countries which the Tyrians themselves never visited. "Her merchants were princes," and her warehouses were stored with all that contributes to national wealth and domestic comfort. The city was justly esteemed the "Queen of the Sea," that element bringing to it the tribute of all nations. She boasted having first invented navigation, and taught mankind the art of braving the wind and waves by the aid of a frail bark. The happy situation of Tyre, the convenience and extent of its ports, the character of its inhabitants, who were industrious, laborious, patient, and extremely courteous to strangers, in-

vited thither merchants from all parts of the world ; and she thus became the commercial city of the nations, and the center of their commerce. Like a parent hive, she had sent forth numerous colonies, some of which became great and renowned. The Carthaginians were their descendants, and this colony had now risen to a higher eminence than the parent State, and commanded the ocean, and eventually contended for the empire of the world with the iron power of Rome. Ezekiel in the 27th Chapter, gives a glowing picture of the prosperity of this great maritime State.*

Tyre, in her palmy days, very much resembled the condition of Great Britain at present, (A. D. 1856), till her glory was eclipsed by the rising greatness of her daughter, the Carthaginians. The British colony in the west, (the United States), like Carthage of old, bids fair at no distant day, to outstrip the parent State, in commerce, arts, and arms. May she never, (in such an event), leave the parent State to be destroyed by an Alexander as the Carthaginians did Tyre, when they could have prevented it, and were bound by treaty to do so, (the neglect of which, accelerated their own downfall), lest a retributive Providence suffer her in turn to fall by some ruthless power as did Carthage. A similar crime in her may call for a similar punishment. It was this sin that destroyed the descendents of Esau, and made of Edom, a desolate wilderness.†

But the glory of Tyre had been tarnished by cruelty to the people of God, for which Nebuchadnezzar had been suffered to destroy the city ; when after recovering herself from the wreck, she once more pursued her guilty course, till Alexander again overthrew her.

The cities of Phœnicia submitted to the conqueror on his approach, and ancient Sidon yielded without a blow ; but Tyre, proud of her naval superiority, refused to yield, and prepared for a vigorous defense. Alexander, in order to assault the place, was compelled to unite the mainland and the city by a causeway, which after seven months of incredible labor he effected. The town of Old Tyre, which lay on the

* See Volney's explanation of this chapter. Syria, Chap. 29.

† See Amos, Chap. I, v. 12 ; Obadiah, 1st v. to the end.

continent, furnished him with stones and rubbish ; and Mount Libanus, famous in sacred history for its cedars, supplied him with timber for the work. Alexander's work still remains, and the ancient island of Tyre is now part of the mainland ; fulfilling *literally* the words of the Prophet, speaking of Old Tyre : "*They shall lay thy stones and thy timber and thy dust in the midst of the water.*"*

Passing by the horrors of the blockade, suffice it to say, that after a terrible siege of seven months, the city was taken by storm ; and the besieging army was gratified by the slaughter of eight thousand Tyrians ; thirty thousand more were sold into slavery, and the conqueror was guilty of the inhuman act of crucifying two thousand men on the sea shore. The last bulwark of the Persian monarchy was now gone, and the dominion of the sea, as well as of the land, was in the hands of the Macedonians ; as Tyre was the principal maritime power from which the Persian monarchs drew their fleets.

After the siege of Tyre, Alexander marched to the Holy City of Jerusalem, intending to punish the inhabitants for their refusal to supply him with troops, money, and provisions, for the reduction of Tyre ; the Jews having refused Alexander assistance, on the ground of their oath of allegiance to Darius, which they refused to break. On the approach of Alexander to the city, the Jews gave themselves to prayer to obtain Divine help. God heard and delivered them, on this wise : Jaddus, the High Priest, went forth to meet the conqueror, attended by the priests and people, and accompanied by all the imposing insignia of the Jewish religion ; being instructed in a vision to take this course. Alexander was so struck with this spectacle, that he pardoned the people, adored the name of the Most High, and sacrificed in the temple according to the directions prescribed to him by Jaddus, the priest. Alexander being questioned on the propriety of this course, replied, he had seen this very priest, clothed in his pontifical robes, in a vision, while at Macedonia, while he was in doubt as to the propriety of undertaking the invasion of Persia ; who encouraged him to proceed, and assured him of

* Ezekiel, Chap. 26, v 12.

success, telling him that God would deliver the Persian empire into his hands. *The Book of the Prophet Daniel was shown to him, and the passage pointed out in which it was foretold that the King of Grecia should overcome the King of Persia.* With this he was well satisfied, interpreting himself to be the person foretold by the prophet. Though this account is doubted by some, the story appears highly probable, as it is not likely that Alexander would have suffered the Jews to remain unpunished when they had refused him assistance in his siege of Tyre. *But if he revenged himself on them, history is silent on the subject.* The Jewish historian, Josephus, declares that Alexander visited Jerusalem, and bestowed on the people many favors. Besides, as this renowned city lay on his way to Egypt, it is hardly likely he would have passed it by, without visiting and subjecting it to his sway.*

Gaza, a strong city of Palestine, lay on his route to Egypt. This city he took by storm, after a siege of two months; its obstinate defense provoked the conqueror to cut to pieces ten thousand men, and all the rest, with their wives and children, he sold into slavery. Betis, the heroic defender of the city, he cruelly dragged alive behind his chariot.

His road into Egypt was now clear from obstruction. This noble kingdom yielded without striking a blow. In seven days the army marched from Gaza, through the desert, to Pelusium, the frontier town of Egypt, on the east. The Persian governor found resistance hopeless, and the country passed at once under the dominion of the Greeks, (B. C. 332).

At Memphis he formed the design of visiting the temple of Jupiter Ammon. This temple was situated in the midst of the sandy desert of Libya, and twelve days journey from Memphis. Ham, the son of Noah, first peopled Egypt and Libya, after the flood; and when idolatry began to gain ground in the world, some time after, he was the chief deity of those two countries in which his descendants had continued. A temple was built to his honor in the midst of these deserts, upon a spot of pretty good ground, about two leagues broad, which formed a kind of island in a sea of sand. The site of this curious spot is now ascertained to be Siwah, (290

* See Prideaux's *Connexions*, p. 371.

deg. 12 min. N. lat., 44 deg. 54 min. E. lon.), where the ruins of a temple, and the hot springs, confirm other evidences as to its locality. Alexander pursued his dangerous route to the temple, and came back to his army, proclaiming himself the son of Jupiter Ammon. In this quixotic exploit he came near perishing in the desert, of thirst.

About this time Alexander discovered the site, and founded the city of Alexandria. This city he called after his own name. Its harbor was very commodious, having the Mediterranean in front, and the Nile, and Red Sea in its neighborhood. It soon rose to be the capital of the kingdom, and drew to it all the traffic of the east and west: and soon grew to be one of the most flourishing cities in the world. And so it continued till the way to India, by the Cape of Good Hope, was discovered, when it degenerated into a poor village called by the Turks Scandaria. In the selection of the site, for the building of this city, Alexander displayed a discriminating judgment equal to that of Constantine, the Roman, in the selection of Constantinople for the capital of his empire. And the building of this city may be justly considered the crowning act of Alexander's life, and probably furnishes the only instance in which this man conferred a favor on his race.

Alexander having received some reinforcements from Greece, and established the government of Egypt on a wise and liberal footing, set out to attack the Persian king, who had again collected a vast army of a million of men. Alexander, with only fifty thousand, defeated this numerous host, in an open plain, about twelve miles from the town of Arbela, hence called the battle of Arbela, now Erbil, (B. C. 331). The Persians lost in this battle three hundred thousand men, besides prisoners; Alexander's loss was one thousand two hundred. Darius fled into Media; and Alexander, who no longer had any reason to fear such an opponent, marched unmolested to take possession of Babylon, and the empire of Asia. The battle of Arbela crushed the power of Darius, and transferred the empire to the conqueror. Although Darius was still alive, he could no more stand against the invader, and the Macedonian conqueror became the sovereign of Asia.

The ancient city of Babylon, which had so long resisted the first Cyrus, and the first Darius, yielded without a blow, at the approach of Alexander. The Macedonian adopted a more prudent policy than the Persian monarchs, who were intolerant to foreign religions ; and were hardly exceeded by the followers of Mohammed, or the bigoted church of Rome. Xerxes had ruined the temples of Babylon, and even dared to profane the shrine of the Great Bel, and to murder the high priest. Alexander gave orders to restore the temple, and showed himself a worthy proselyte, by [sacrificing to Bel according to the rites of the Chaldean worship, as taught him by the priests of that deity.

Alexander, like most conquerors, had few religious scruples, and could worship the gods of Greece when at home ; and at any other place, he could worship any other god, as an unprincipled policy should dictate, so that at Babylon, he who professed to be the son of Jupiter Ammon, was himself a worshipper of Bel. Rome incorporated the policy of Alexander into her republic ; and like that prince, tolerated and worshiped the gods of the nations they had conquered. Napoleon Bonaparte followed this course as far as his circumstances would admit. While England, steering a middle course in her foreign, and home policy, tolerates without oppressing the religion of those she conquers ; herself, meanwhile, refusing to worship at their altars, or mix their idolatrous rites, or tenets, with the pure biblical religion of her ancestors. May her example, in this respect, be a guide to future nations !

A march of twenty days brought the Macedonian conqueror from Babylon to the city of Susa, then the chief residence of the Persian kings, and the depository of their treasurers ; famous also in the Scripture history as the place where the whole Jewish nation came very near being exterminated. (See the Book of Esther)—now, only remarkable for its extensive ruins, which spread for several miles along the banks of the Kerah.

From Susa the active monarch pounced upon Persepolis, and took it by surprise. This beautiful city, founded by Cyrus the Great, was a kind of sacred city to the Persians, and

the former capital of their early empire. There the kings of Persia used to be crowned ; and, after it ceased to be the seat of government, it was still the burying place of the Persian monarchs. Susa was hated by the Greeks, as, from it had gone forth the armies of Darius and Xerxes, to desolate Greece and Europe. Alexander gave it up to carnage and plunder, and the wealthiest city of the world, was soon a heap of ruins ; the remains of which are the admiration of travelers to this day. Though it is highly probable that the real destruction of Persepolis is the work of the barbarous Mohammedans. The forty columns of what once probably constituted the Palace of the Persian kings, have been described and copied by various modern travelers.

From Persepolis, Alexander marched in pursuit of Darius, who had raised a few forces to oppose the invader ; but this unfortunate prince was basely murdered by two Persian noblemen, while closely pursued by Alexander, who found him in a cart weltering in his blood. The man of blood wept over his fallen foe, and suffered him to be buried by his friends in the sepulcher of his father. And thus fell the great king, and the empire over which he reigned, after it had stood from the first of Cyrus, 209 years, (B. C. 330).

The deaths of Parmenion, and Clitus, two of Alexander's most faithful generals, that happened about this time, fixes a blot upon the character of the despot, that can never be erased. No real proof of Parmenion's guilt is brought forward, and the absence of any positive charge against him, tends rather to show that the tyrant had basely murdered the son ; and fearing the just resentment of the father, caused him also to be officially assassinated. In the case of Clitus, wine and passion, may be pleaded as an excuse ; yet none but a furious madman and bloody despot, could break through the restraints of his attendants, and pierce his friend through with a javelin on the spot.

Alexander having conquered the Persian empire, resolved on subduing the vast regions of India ; and early in the spring (B. C. 327) passed with an army of one hundred and twenty thousand, over the river Indus ; and from thence marched to the river Hydaspes, (now the Behut, or Bedusta, called by the

natives the Jylum), beyond which lay the kingdom of Porus, a prince of great power, and valor, who, with a powerful army, stood ready to dispute his passage through his dominions. A fierce battle was fought between them, lasting eight hours. The army of Porus was cut to pieces by the Macedonian phalanx, and himself taken prisoner. But the magnanimity of his courage under his misfortunes, induced Alexander to restore him to his kingdom, and add to his dominions. Alexander would have passed the Ganges, but his soldiers would follow him no farther, and forced him to return. Having built a fleet of two thousand vessels, he embarked his army on board, (B. C. 326), and sailed down the Hydaspes, into the Acesinis, and through that into the Indus; for the first of these fell into the second, and the second into the third. In sailing down these rivers, Alexander had to encounter the Oxydracæ, and the Malli, two powerful nations, who, though usually at war with each other, like France and England; yet, like them, united their forces in a time of danger, and opposed the Macedonians with ten thousand horse, eighty thousand foot, and nine hundred chariots. Alexander defeated them in several engagements, but came very near losing his life while besieging one of their cities. The soldiers not mounting the walls fast enough to please him, he madly seized a scaling ladder from a soldier, and, mounting it himself, followed only by two men; the ladder breaking, he was left *alone on the wall*, a target for the besieged! He jumped into the midst of the city, and fell wounded by an arrow, without any to succor him, till rescued by a desperate effort on the part of the army! The city was taken, and every soul put to the sword.

From thence he sailed down the Indus, as far as the ocean, conquering all the nations in his way on both sides of that river. When he had passed the mouth of the Indus into the Southern Ocean, and had now carried his conquests to the uttermost boundaries of the earth on that side, he reckoned that he had obtained all that he had proposed, and therefore returned back to land. When he had given such orders as he thought fit for the settling of his Indian conquests, he sent Nearchus with that part of the fleet which was fittest for the

voyage, back again into the ocean ; ordering him to sail that way to the Persian gulf, and up through it, into the Euphrates, and meet him at Babylon ; and then he, with his army, marched over land toward the same place.

Alexander arrived at Babylon (B. C. 324) with only one-fourth of the soldiers he took with him on his Indian expedition. On his approach to this ancient city, he was met by embassies from nearly every part of the known world, who came to pay their respects to the new lord of Asia : from Carthage, from Southern Italy, from Europe north of the Black Sea, Celts and Iberians, it is said, paid their homage in this motly assemblage.

The priest of the temple of Belus, endeavored to persuade the king that he could not safely enter the city ; the great Belus himself had given this warning ! Alexander disregarded the warning of the Deity and his priest, and entered the city.

While Alexander lay at Babylon, he resolved to make that city the capital of his empire. To repair and beautify it, and live in a style of splendor unknown to the monarchs of the East. His projects were grand and characteristic. He sent Heraclides to build vessels on the Caspian, and to explore those unknown waters, which Herodotus, a century before, had declared to be an inland sea. He excavated a basin at Babylon to hold the vessels that should navigate the Persian Gulf and the Euphrates, while he spared no pains to induce skillful seamen to repair to his new capital. But the two principal projects which engrossed his attention, and employed his time till death, were, *first* : the circumnavigation of the Arabian peninsula, and the subjection of its warlike predatory tribes ; and, *secondly* : the draining and beautifying the city and country of Babylon. Alexander set out by attempting to build the temple of Belus. To hasten this work, besides the ordinary workmen, he employed ten thousand of his soldiers for two months, in removing the rubbish of the old temple ; but it was not finished at his death. The dykes and banks of the Euphrates had been broken down by a former conqueror, Cyrus ; and the once fertile plains of Babylon, were rapidly becoming a stagnant marsh. Alexander carefully surveyed

the bed of the ancient river, and gave orders for its repair. The difficulties of this undertaking were great, and although the king personally superintended it, yet the work came to a dead stand ; and in the meantime, Alexander died, which terminated the enterprise, probably, forever.

The death of Alexander came quite unexpectedly to the world, as he died in the prime and vigor of life, at the age of thirty-two years and eight months, (B. C. 323) after a reign of twelve years and six months. The immediate cause of his death was a fever, probably contracted while superintending the work in the marshes around Babylon, and aggravated by a recent debauch ; and a superstitious melancholy preying upon his spirits, rendered his recovery hopeless. Alexander's career of conquest was terminated here. He attempted to rebuild the temple of Belus, which God had forever destroyed ; but he could no more rebuild it than Juilian could rebuild the temple of Solomon, some centuries after. And as for Babylon, an anathema, which no human power could remove, rested upon this city. God had said, by the mouth of his prophet, three hundred years before : " I will cut off from Babylon the name and remnant ; I will also make it a possession for the bittern, and pools of water ; and I will sweep it with the besom of destruction. It shall never be inhabited, neither shall it be dwelt in, from generation to generation ; neither shall the shepherds make their folds there." (Isaiah, Chap. 14, v. 22, 23 ; Chap. 13, 20). Heaven and earth would sooner have passed away, than Alexander's design have been put in execution. No river was to flow by Babylon ; the places round it were to be overflowed, and changed to uninhabitable fens ; it was to be rendered inaccessible by prodigious quantities of mud and dirt ; and the city, as well as the country about it, were to be covered with stagnant waters, which would make all access to it impracticable. *Thus it now lies.* And all things were to conspire to reduce it to this dejected state, in order that the prophecy might be completely fulfilled. " The Lord of hosts had purposed, and who could disannul it ! his hand was stretched out, and who could turn it back ?" Nothing shows more evidently the strength and weight of this invincible curse, than the *vain* efforts of the most power-

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ful prince that ever reigned ; a prince the most obstinate that ever existed, with regard to carrying on his projects ; a prince, none of whose enterprises had ever miscarried, but who *failed in this*, though it did not seem as difficult as the rest !

Alexander, after the conquest of India, (affecting to be a god), returned to Babylon in a Bacchanalian triumph ; and, in imitation of that god, gave himself up to wine and drunkenness. In his nightly revels, each man tried to out-drink his fellow ; and as a consequence, numbers of his followers perished through wine. On one occasion, forty-one died of a drunken surfeit. Alexander would allow no mortal, no, not even Bacchus, the fabled god himself, to out do him. After having spent a whole night in carousing, a second was proposed to him. He met accordingly, and there were twenty guests at table. He drank to the health of every one of them, and then pledged them severally. After this, calling for the cup of Hercules, which contained six bottles, (or quarts), it was filled, when he poured it all down, drinking to a Macedonian of the company named Prateas, and afterwards, pledged him again in the same bumper ; from this debauch he never recovered. It was long the opinion of the Macedonians that the wine was poisoned which he drank ; but says Dean Predeaux : "I think there needed no other poison to kill any man living."

Though Alexander showed such headlong daring and valor in the field, yet was he a prey to the most gloomy superstition ; and when any little thing happened, his terrified imagination magnified it to a terrible prodigy, and interpreted it into an unfortunate omen. Showing that his conduct in the field was not the dictate of a manly courage, but the impulse of a savage ferocity. The superstitious fears that swayed the mind of Alexander, were despised by the noble heroes of antiquity ; as Hannibal, Cæsar, Pompey, and Brutus, who, while they were courageous in the field, yet, could meet their fate with a dignity and calmness which are the offspring of true courage. These gloomy apprehensions may have been brought on by his excessive indulgence in wine ; *they doubtless accelerated his death*. Alexander died without leaving any undisputed successor, or any distinct declaration of his will. His wife,

Roxana, was with child at the time of his death. His body was embalmed, probably after the manner of the Persians, and finally deposited at Alexandria, in Egypt.*

Alexander was said to have possessed a handsome person, and a compact frame, endowed with great power of endurance, that carried him through a succession of toils and dangers, that would have proved fatal to any ordinary man. On the ground of *intellect or virtue*, Alexander has no real claim to greatness. His education was noble ; Aristotle, the prince of philosophers, was his preceptor ; and in the early part of his career, he may be justly considered as his pupil. He possessed some virtues, but these were obscured by much greater vices. Vain glory was his predominant folly, and that which chiefly steered him through all his actions. The old Greek ballads, and the fables of the ancient heroes, were the patterns from which he formed most of his conduct. This made him drag Betis round the walls of Gaza, as Achilles had Hector round those of Troy. This caused him to make that hazardous expedition into India ; for Bacchus and Hercules were said to have done the same. And this made him, in imitation of the former, make that drunken procession through Carmania on his return, of which we have spoken before ; for Bacchus was said to have returned that way in the same manner. This led him to encounter the dangers of the desert, that he might be called the son of Jupiter ; for the fabled heroes of Greece, were said to be the sons of the gods, and Alexander would be behind none of them in this or any thing else ; though it exposed him to the contempt of the army, (as it did) and to the scorn and indignation of mankind.

But our text speaks of him as conqueror, and emphasizes two particulars ; first, he was to “ *rule with great dominion* ; and secondly, he would “ *do according to his will.*” Whoever reads the life of Alexander, by whomsoever written, will be struck with these two prominent features of his history as given by the angel long before his birth, namely : the extent of his dominions, and the headstrong, blind, daring, impetuous way he pursued, to obtain them. He doubtless performed a

* A Sarcophagus in the British Museum, brought from the church of St. Athanasius at Alexandria, (No. 6 in the catalogue) is thought by some to be the Sarcophagus of Alexander.

series of dazzling and daring achievements ; but, in doing this, he appears never to have consulted the voice of reason, or acted according to the rules of war : he acted from the impulse of an ungovernable will, and not from the dictates of prudence and reason. " We are perpetually alarmed for his safety," says Rollin, " and that of his army ; and conclude, that they are on the point every moment of being destroyed. Here we see a rapid flood, which is ready to draw in, and swallow up this conqueror ; there we behold a craggy rock, up which he climbs, and perceive round him soldiers, either transfixed by the enemy's darts, or thrown headlong by huge stones over precipices. We tremble, when we perceive him in a battle, the axe just ready to cleave his head ; and much more, when we behold him alone in a fortress, whither his rashness had drawn him, exposed to all the javelins of the enemy." Alexander believed himself under the special care of the gods, who would interpose a miracle for his defense, if necessary. But, says Plutarch, " The gods at last are weary of guiding and preserving rash mortals, who abuse the assistance they afford them." But God had ordained him to be his instrument, for the accomplishment of his will on the nations, as foretold by Daniel. As God had called Cyrus to overthrow Babylon, so he raised up Alexander to destroy the Persian empire, and humble the pride of Tyre. And an Almighty arm defended him, (though he knew it not) till he had accomplished his work, as the " rod of God's anger," when he cast him out of his hand.

But humanly speaking, had not Alexander had Philip of Macedon for his father, he never would have been the conqueror of Darius. To the wisdom, valor, diplomacy, and military skill of his father, who raised the feeble State of Macedonia to be the dominant power of Greece, and originated the famous Macedonian phalanx, Alexander owed his success. To lead the veteran forces of Greece, against the effeminate armies of Persia, was a trifle, compared with what his father had done, who, without any foreign aid, had conquered the most independent, warlike, and intelligent people in the world, and at his death was prepared to extend his conquests into Persia. Had Alexander turned his arms

against the warlike nations of Italy and Germany, the case might have been different; and he who could follow with triumph, the uninterrupted tide of conquest, through Persia and India, might, like Napoleon Bonaparte, have found himself incapable of the more difficult work, of conducting a retreat with honor, or successfully repairing the disasters of a defeat. Whatever may be said of his military talents, it is certain, that of all the conquerors that ever troubled the peace of mankind, Alexander was the most unwearied and daring. During a reign of twelve years and eight months, nearly all of that time, his sword was actively employed in diminishing the numbers of the human race!

The reader may think I have followed this daring adventurer to an undue length; possibly I may have done so; but it should be remembered that Alexander's career forms an important subject in the Sacred Scriptures, and in the affairs of the Jews, and formed an important era in the political history of our world. I will close this subject with a few reflections on the predictions of the magicians and soothsayers, with regard to his dying in Babylon, which were so exactly fulfilled.

While it is an indisputable fact, that GOD ONLY, surveys the dark, illimitable future, and has wisely hid from man what shall befall him on the morrow; yet I think it equally certain, that both good and bad men, have received a knowledge of coming events before the events themselves occurred. Among these is the premonition of their approaching death. The case of Alexander has passed before us. The reader will remember the case of Julius Cæsar, in connection with others. The dream, and distress of his wife, the night before his death, are remarkable, and the manner she besought Cæsar not to venture out that day; and when actually on his way to the senate house, he was met by a soothsayer, who had warned him of his danger on the ides of March. Cæsar called to him, and said laughing, "The ides of March are come," to which he answered, softly, "Yes; but they are not gone." He entered the senate, where he was assassinated. The case of Brutus, one of his assassins, is to the point. Brutus was setting at his tent door, at night, when a terrible specter stood by his side. "What art thou?" said he boldly, "art thou a god or

man? And what is thy business with me?" The specter answered: "I am thy evil genius, Brutus! Thou wilt see me at Phillippi." To which he calmly replied: "I will meet thee there." And there he perished. The case of Pompey, might be cited, and others, down to the present time. Indeed, the evidences to prove the general fact, are too numerous, and too well authenticated to be reasonably disputed.

This information, coming from the temples of idols, and from soothsayers, and astrologers, can no more claim a *pure origin*, than the predictions of our modern fortune-tellers. If their origin is satanic, as it doubtless is, the question arises: from what source do those fallen spirits derive their information? I answer, we are not sufficiently acquainted with the mental powers of fallen spirits, and the sources of knowledge open to them, to estimate the amount of their information, nor how it is attained. Their powers of intellect appear to be of a superior order, at present, to those of man—these beings, by their natural sagacity, penetration, long observation, and experience, possessing a pure spiritual nature, and withal moving in a sphere of which we can form but a very imperfect idea. In view of this, we can conceive of their passing quite above the highest range of human intellect. Besides, these spirits of darkness are probably employed, as messengers of wrath, by the Almighty! Are they not the messengers of death? Was it not one of these wicked spirits that destroyed one hundred and twenty thousand of the Assyrian army in one night? An angel destroyed the first-born of Egypt, and an angel destroyed numbers of the Israelitish nation in the days of David. Were not these messengers of death fallen spirits, (or angels)? That they possess a power, and a disposition to destroy animal life, is proved from their entering the swine, and driving them headlong into the water, where they perished, as related by the Evangelist.

But we have proof, positive, that fallen spirits possess a knowledge of events in the future, as recorded in 1st Samuel, chapter 28th. In this chapter we are informed, that the Philistines had invaded Israel; and Saul, king of Israel, trembled for the consequences. In his distress he sought the Lord, who answered him not. Forsaken of God, he sought a woman

that had a "familiar spirit;" and in the darkness of the night, with a few attendants, he repaired to the house of the witch of Endor, and begged that she would bring up, by her art, the person he should name. The woman objected, alleging as a reason, that king Saul had destroyed those persons that had familiar spirits, out of the land; and charged him with laying a snare for her life. But, on the oath of Saul, that no punishment should follow, she consented, and by exercising her wicked art, brought up Samuel, at his request. The appearance of Samuel alarmed the woman, who now learned that her visitor was king Saul. But the king quieted her fears, and the process of incantation continued. The result was, a demon, or familiar spirit, purporting to be Samuel, appeared to the king, who upbraided him for his sins, and told him that the Lord had rent the kingdom out of his hands, and given it to David; also, that the Lord had given Israel into the hands of the Philistines; and that, on the morrow, he, and his sons should fall in the battle; which took place accordingly.

The difficulties attending this subject, have given rise to various conflicting opinions among theologians. The greater part believing that *Samuel did actually appear to Saul*, and that he was sent by the especial mercy of God, to warn the king of his approaching death. This is the opinion of Dr. A. Clark, who, notwithstanding, makes these remarkable admissions in his comment on this chapter. After admitting as his belief, the possibility of spirits becoming visible to man, he thus speaks: "I believe there is a possibility, by arts not strictly good, to evoke and have intercourse with spirits, *not human*; and to employ in a certain limited way, their power and influence. I believe that the woman of Endor had no power over *Samuel*; nor that any *incantation* can avail over any *departed saint of God*, nor indeed over any human spirit." Yet he strongly argues, that, in this instance, at least, after God had departed from Saul, had become his enemy, and refused to answer him in the ordinary way by Urim, dreams, or prophets; by an application to the witch of Endor, (means that Jehovah had forbidden), he could obtain answers from heaven, that had been refused to his prayers and entreaties! Is not this—"let us do evil that good

may come?" Is it not a commingling of darkness and light? A union of good and evil principles to bring about beneficial results, such as is nowhere found in the Bible!

In proof of this theory, the surprise and alarm of the woman, at the sight of Samuel, is urged; from which it is inferred, the apparition was unexpected by her; hence her alarm. Let the reader turn to verse 12: "And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, why hast thou deceived me? for thou art Saul." From which it seems, at the appearance of Samuel, (or the demon) she uttered a shriek, or cry of anguish, and immediately cried to Saul: "*Why hast thou deceived me? for thou art Saul!*" Hence *Saul*, not *Samuel*, was the cause of her alarm; nor did her alarm subside, till Saul bid her not to fear. Again, the answer she gives to the question of Saul, namely: "*What sawest thou?*" "*I saw gods ascending out of the earth,*" comports better with the peeping, muttering, necromancy of a witch, than the sublime appearance of a messenger from heaven, such as the sainted Samuel! Again, to the question: "*What form is he of?*" She answered: "*An old man cometh up, and he is covered with a mantle.*" Saul recognized the description as that of Samuel, and did him obeisance. But did Samuel, like a *familiar spirit*, come up out of the earth? This apparition was in perfect keeping with the rules of her art, and well adapted to deceive Saul; as he evidently believed the appearance of Samuel *to be the result of her art*. This trickery, and witchcraft, connected with the apparition of Samuel, (if Samuel *did in fact*, appear), give us a very imperfect idea of the Revelations of God to man by his Prophets.

But it may be asked: Did not this person, purporting to be Samuel, reveal things to Saul, that from their nature could be known only to God? I answer—the *purposes of God are known only to himself, till he pleases to reveal them to others*. But in this instance, the overthrow of the armies of Israel, and the death of Saul and his sons, was a work of carnage, well suited to the nature of malignant spirits. And I believe spirits of this kind, were commissioned of God to perform this work of death; and if so, it is natural to suppose they were acquainted with the extent of their commission, and that

they could not take the life of the Lord's anointed, and the lovely Jonathan, without the Divine permission, and direction ; "*for even devils are subject to Him.*"

The sum of all this is, the discoveries made to Saul by the pretended Samuel, were the *substance of a commission*, this demon had received from God, to execute upon Israel and king Saul, and which he executed to the letter, as his appropriate work. And it is worthy of observation, that the predictions of the ancient heathen priests, and soothsayers, were of this character. They had for their object death, and ruin, in some form or other, invariably. Benevolent predictions are unknown to them. These are found in the Sacred Records, and there only. Is there not something of this art found among our fortune-tellers, and diviners of the present century ? It did not end with the days of Simon Magus : nor was it destroyed with the burning of the magic books at Ephesus. It lives on in our world as one of the "*works of the flesh,*" according to Paul, (Gal., 5, 20), and has been found in all ages, countries, and forms of society, down to the present day. Modern spiritualism, with all its pretensions to science, art, and religion, looks dark, to say the least ; and though it may be artfully mixed up with the alleged discoveries of science, yet, I confess myself astonished at the resemblance of modern spiritualism to ancient necromancy ; especially with its developments in the case of the witch of Endor. "From all false doctrine, and error, good Lord deliver us !"

VERSE FOURTH.

"AND WHEN HE SHALL STAND UP, HIS KINGDOM SHALL BE BROKEN, AND SHALL BE DIVIDED TOWARD THE FOUR WINDS OF HEAVEN, AND NOT TO HIS POSTERITY, NOR ACCORDING TO HIS DOMINION WHICH HE RULED ; FOR HIS KINGDOM SHALL BE PLUCKED UP, EVEN FOR OTHERS BESIDES THOSE."

"*And when he shall stand up, his kingdom shall be broken.*" Alexander had conquered the greater part of the then known world ; he had vanquished a vast empire ; but the heterogeneous parts were not consolidated. His empire was at its full

strength when he died. Like a man rising to his feet, who no sooner finds himself erect, than he is suddenly prostrated by an invisible power ; so Jehovah raised him up, and then threw him down, "that he might show his power in him," as he did in the case of Pharoah, king of Egypt. And thus the power of God, among the nations, and his dominion over kings, is the great theme of prophecy ; which time, and history, as a book, opens before us. "Therefore the he-goat waxed very great ; and when he was strong, the great horn was broken, and for it came up four notable ones towards the four winds of heaven." (Chap. 8, v. 8). Here the same thing is pointed out, namely : the death of Alexander in the midst of his days, and in the glory of his kingdom, and the dismemberment of the empire. Alexander before his death had forseen the contentions and wars that would ensue on his demise, and had declared that his friends would celebrate his funeral with bloody battles !

The friends of the empire were anxious to appoint a proper successor to Alexander. To this end they met, consulted, deliberated, and decided. Every commander was anxious to transmit the empire unimpaired to posterity ; but no human wisdom could establish a sole successor to that prince. The kingdom was to be broken. It had been written, centuries before, in the book of Daniel, "*his kingdom shall be broken,*" and the fate of the empire was as certainly sealed, as was that of Belshazzar, the Monarch of Babylon, when a hand unseen, wrote on the palace walls, "*Peres,*" "thy kingdom is divided and given to the Medes and Persians." And the dismemberment of the Grecian empire, though not so sudden, was as inevitable, as that of the Babylonian, when Cyrus, the Persian, was commissioned to take the city, and slay its king and nobles.

Like the generals of Alexander, attempting to transmit unimpaired, the empire of Greece, so we see in our day, the principal powers of Europe, on the fall of Sebastopol, consulting and purposing to uphold and maintain the unity and independence of the Turkish empire ; while, in the last verse of the eleventh chapter of this book, it is written, "*Yet he shall come to his end, and none shall help him.*" The European kings

may take counsel together ; but, " he that sitteth in the heavens will laugh them to scorn ;" Jehovah will hold their plans in derision. At present, (1856) the armies of France, Austria, and Prussia, with the immense wealth and navies of Great Britain, and all her vast colonial, and political power, are pledged to uphold the Ottoman empire ; *but we shall see !* I tremble for the land of my nativity, (England) in this unholy alliance ; and hope she will discern between the *Mohammedan power, on which rests the anathema of heaven*, and the beautiful countries they have turned from a fruitful field into a moral and political wilderness ! Whatever disposition they, (the English) with their allies, may attempt to make of the home of the Cæsars, and the land of the first Christians, I hope they will stand from under the totterring dome of St. Sophia, (a temple of Mohammed), and let it, and all her temples fall, and her crescent set in darkness, as it rose in blood !

But, to return to our subject. So intense was the excitement of the army, and especially its commanders, on the subject of a successor, that the preparations for Alexander's funeral were delayed seven days. The result of these deliberations was, that Aridæus, a natural brother of Alexander, was chosen king ; and that if Roxana, one of Alexander's wives, (then pregnant), should bear a son, he should be joined with him in the kingdom. Aridæus was little better than an idiot, and was handed over to a guardian, who was constituted regent of the kingdom.

They now proceeded to parcel out the kingdom among themselves ; for they, in fact, possessed the supreme power. Lysimachus took Thrace and the adjacent regions ; Antipater and Craterus, Macedonia, Epirus and Greece ; Ptolemy, Egypt, Libya and Cyrenaica, with that part of Arabia which borders on Egypt ; Antigonus took Lycia, Pamphylia and the greater Phrygia ; Cassander, Carid ; Menander, Lydia ; Leonates, lesser Phrygia ; Neoptolemus, Arminia ; Eumenes, Cappadonia, and Paphlagonia ; Laomedan, took Syria, and Phœnicia ; Atropates, one of the two Medias ; and Perdiccas the other. Persia was assigned to Peucestes ; Babylonia to Archan ; Mesopotamia to Arcesilaus ; Parthia and Hyrcania to Phrataphernes ; Bactria

and Sogdiana to Phillip; the other regions were divided among generals whose names are now but little known. Upper Asia, and India, remained as it was left by Alexander. Thus was "*his kingdom broken and divided towards the four winds of heaven.*"

Having divided the empire in council, each now went to possess his part of the spoils, and, if possible, dispossess his fellow. A state of contention, anarchy, and war, reigned through the dismembered empire for some years; when, as the final result, twenty-two years after the death of Alexander, Antigonus, having grown formidable to the other generals, Ptolemy, Cassander, Lysimachus, and Seleucus, united their forces against him. A terrible battle was fought near Ipsus, a city of Phrygia, with a force of about one hundred thousand men; on either side, together with chariots and elephants. Fearful was the contest, and carnage, especially on the side of Antigonus, who, at the age of eighty, or eighty-four, fell, covered with wounds, and pierced with darts, defending himself bravely to the last. His army was cut to pieces, and of nearly one hundred thousand men; that marched that day, to battle for Antigonus, nine thousand only remained (B. C. 301).

After the death of Antigonus, the four confederate princes divided his dominions between them; and thus the whole empire of Alexander became parted into four kingdoms: Ptolemy had Egypt, Lybia, Arabia, Cœle-Syria, and Palestine; Cassander, Macedon and Greece; Lysimachus, Thrace, Bithynia, and some provinces beyond the Hellespont and the Bosphorus; and Seleucus all the rest. These were the four heads of the Leopard—chap. 7, v. 6. Also the four notable horns of the he-goat, that came up after the great horn was broken—chap. 8, v. 8., and here the angel designates it as "*the broken kingdom of the mighty king, that should be divided towards the four winds.*" This was true to the letter, for Cassander had the Western parts; Lysimachus, the Northern regions; Ptolemy, the Southern, and Seleucus the Eastern provinces. We have seen the empire had been parceled out before, among the generals of Alexander, *as governors of provinces under a king*; but here the angel speaks of a partition of *kingdoms*. See the next verse, which speaks of a king and one of his princes;

hence the frequent mention of "the king of the North, and the king of the South." None of Alexander's successors were called kings, while any branch of the family of that prince remained alive; they acted thus from motives of policy, and respect for their departed sovereign. Three years before this great division of the empire, they were called kings. At that time there were five; but Antigonus, not being king above three years, and his kingdom being extinguished, in effect, at his death, the angel takes no notice of him, but confines the succession of the "great horn," to these four only, who conquered him; and who, after the battle of Ipsus, mutually and solemnly stipulated to recognize each other with their successors as kings; and also defined the boundaries of each kingdom. And, in all their contests about the limits of their several kingdoms, they uniformly appealed to this treaty as the original charter by which they held their kingdoms; and to these four the angel refers.

Amid the chaos of singular events, and the revolutions of kingdoms, with what a clear and steady eye does the angel pierce the gloom of the future, and reveal to Daniel the intricate windings of the Grecian kingdom! How forcibly has he pointed out the Macedonian monarch, and "designated the number of his successors, described the countries they were to possess; measured the duration of their empires, and the extent of their power, inferior to Alexander; in a word, with what lively colors has he drawn the characters of those princes, and specified their alliances, treaties, treachery, marriages, and successes! Can any one possibly ascribe to chance, or human foresight, so many circumstantial predictions, which at the time of their being delivered, were so remote from probability; and may we not evidently discover in them the character and traces of the Divinity, to whom all ages are present in one view, and who alone determines, at His will, the fate of all the kingdoms and empires of the world!" (Rollin).

In the final partition of the empire, none of the kings descended from Alexander, or were any way related to him. Indeed the family of Alexander had a most tragical end.

First—His wife Statira, the daughter of Darius, was mur-

dered soon after his death, by his other wife, Roxana, out of jealousy ; and her body was thrown into a well, and earth cast upon it. Roxana apprehending that Statira, as well as herself, was pregnant by Alexander ; and fearing that the birth of a prince by Statira, might conflict with the succession of *her* expected son to the kingdom of Alexander, prevailed upon Statira, with her sister, to pay her a visit, when she treacherously murdered them both !

Second—His natural brother, Aridæus, who succeeded him in the throne, by the name of Philip, was, together with his wife Euridice, killed by the command of Olympias, the mother of Alexander, after he had borne the empty title of king six years and four months. This cruel woman having caused Aridæus to be put to death ; sent Euridice his wife, a dagger, a cord, and a bowl of poison, tauntingly allowing her the liberty of choosing her death. She preferred the cord, and then strangled herself, after uttering a thousand imprecations against her enemy, and murderess.

She also procured the death of Nicanar, the brother of Cassander, and one hundred more of his principal friends : thus hoping to secure the crown to the son of Roxana. Cruel, unnatural woman—a fit mother to nurse and rear Alexander, the greatest butcher of the human race.

Third—But vengeance suffered *her* not to live ; for Cassander, to revenge the death of his brother and friends, the next year, came upon her with an army, and besieged her in Pydna, where, after enduring with heroism, the miseries of the siege, she was forced to surrender, at discretion. Cassander was resolved to destroy her, but feared to incur the resentment of the Macedonians, who still revered the memory of Philip, her husband, and Alexander, her son. To avoid, as much as possible, giving offence, he secretly procured her condemnation in a public assembly of her enemies, which he had convened for that purpose. In this assembly, in her absence, with none to plead her cause, she was condemned to die. Cassander next, by the aid of some friends, advised her to retire to Athens, with the promise of a suitable conveyance thither, if she was disposed to accept it. But he basely intended to destroy her in her passage by sea, and to publish through

Macedonia, that the gods, displeased with her horrible cruelties, had abandoned her to the mercy of the waves ; and thus cast the odium of his perfidy, on the gods. Cassander, baffled in this scheme, next sent two hundred soldiers, entirely devoted to his will, with orders to destroy her. But these resolute men, could not stand the noble majesty that flashed in her eyes ; and the princely dignity of this woman so awed them, that they returned from her presence without executing their commission. Her murder was finally effected by the relatives of those whom she had caused to be slain, in the days of her power. Thus perished by the hand of Cassander, the famous Olympias, the daughter, the sister, the wife, the mother of kings. How cruel, and fearful, are the passions of revenge and ambition !!

Fourth—*Alexander*, the son of *Roxana*, was the next victim of Cassander, who had kept them close prisoners in the castle of Amphipolis, for some years. Alexander, being now fourteen years old, the Macedonians were loud and clamorous for his release, and anxious that the young king should become acquainted with the affairs of the kingdom. But this thwarted the ambitious designs of Cassander, who had resolved to seize the kingdom of Macedon, for himself. Alexander, the true heir, lay in his way to the throne ; him, therefore, he removed, by ordering him and his mother to be secretly murdered in the castle of Amphian, where, (as we have seen) he was held state prisoner.

Fifth—In the second year after this, Hercules, the other son of Alexander, by Barsine, the widow of Memnon, the Rhodian, was also, with his mother, privately murdered by Polysperchon, the governor of Peloponnesus, who on the death of Roxana and her son, pretended great zeal and affection for the house of Alexander, and made loud exclamations against the cruel treachery of Cassander, hoping thereby to rouse the indignation of the Macedonians against him, in revenge for Cassander's having driven *him* out of Macedon. He sent and fetched Alexander and his mother out of Pergamus, where he had been brought up. Alexander was now seventeen years old, and Polysperchon, marching at the head of an army, proposed to the Macedonians to place him on the throne ; which

so terrified Cassander, that he was glad to treat with Polyspherchon on his own terms. At the instigation of Cassander, and to strengthen himself in his dominions, he privately caused him and his mother to be put to death, in the same villanious manner as Cassander had destroyed Roxana and her son before. Each of these wretches, sacrificing in his turn, an heir to the crown, that they might "share the inheritance between them;" so that in fifteen years after his death, not one of his family, or posterity, remained alive. Alexander was a man of blood, and the God of justice, and peace, soon plucked him from the earth, and left him neither root nor branch.*

The same terrible fate followed the whole family of Philip, his father; for in the year B. C. 294, perished the last relic of the family of *Philip*, in the death of Thessalonice, his daughter, and her two sons, Cassander and Antipater, who all three died violent deaths. And thus these two kings, (Philip and Alexander) whose destructive swords had shed the blood of such numbers, had at length the blood of these innocents, by a righteous Providence, visited upon themselves, and their families. A fatal curse consumed their whole race, and avenged upon them, all the acts of blood, and violence, these princes had committed. Both Phillip, and Alexander, their wives, and all their descendants, died violent deaths!

It is a remarkable fact, that the days of violent and bloody men, are soon numbered; and that those that "kill by the sword, generally perish by the sword." Innocent blood defiles the land, and, like the blood of Abel, cries to heaven for vengeance. And He that sitteth in the heavens will avenge that blood. "*At the hand of every man's brother, (or relative) will he require the life of man.*" Few of the great conquerors of men, have perpetuated their race. How earnestly did Napoleon Bonaparte desire that his posterity should sit on the throne of France! Witness his divorcement of Josephine, and marrying a daughter of Austria; but to little purpose; he had "shed the blood of war, when it should have been peace;" and, at this day, (1856) we know not that a drop of his blood flows in the veins of any living soul! The

* See Bishop Newton, p. 265.

abhorrence of God to the shedding of blood, may be further seen, in those cases where ambition, and conquest, were not the objects of war ; as in the case of WASHINGTON of America, who fought, not as a warrior, but as a patriot, in defence of his country's rights. But even he, in the cause of liberty, made many children fatherless, and wives widows ; and the admirable WASHINGTON, that model of a warrior, died childless, and his tomb at Mount Vernon, contains all the *natural* remains of a man of whom the nation may be justly proud. Even David, a man beloved of God, was not allowed to build the Temple of Jerusalem, because he had shed human blood. If a nation is desirous to strengthen its power, and hand down its institutions to posterity, let it, above all things, as much as possible, avoid the shedding of blood, either in peace, or war, and promptly, and justly, visit upon a *murderer*, the just reward of his crimes. Is not the inflexible rigor, and singular tenacity of the Chinese government, on this point, (which never allows murder to go unavenged), the chief cause under God of the perpetuity of the nation, and its numerous inhabitants ? Next to Christianity, I think, Great Britain, owes her wealth and power to this cause ; she has a peculiar abhorrence of murder, and none of the *Nobles* of the empire can shed the blood of a peasant, without the forfeit of his own life, as its just penalty.

Not only was the posterity of Alexander to be disinherited, and cut off, but none of his successors were to rule as large, or powerful a dominion as he ; "*nor according to his dominion which he ruled.*" After the final division of the kingdom of Alexander, into four parts, the kingdoms of Egypt, and Syria, in time, became the greatest of the four, and, together with the Romans, swallowed up all the rest. These two likewise continued independent kingdoms, after the others were conquered by the Romans. Seleucus Nicator, who reigned in Syria, eventually possessed himself of the principal parts of the empire. But even the power of Syria, under Seleucus, bore no comparison to the absolute sway of Alexander. He appeared to the nations, invincible. But the rising power of Rome, menaced and checked the growing kingdom of Syria, till it finally destroyed it. Besides this, an empire *united* is

stronger than the same empire *divided*, and the whole is greater than any of the parts.

Thus was his kingdom "*plucked up and given to others besides those.*" Alexander fought and conquered for others ; his hands were deeply stained with blood—the guilt of which cleaved to his kingdom, and descendants, and followed them till the justice of God had destroyed the whole family, root and branch ! In this way God oft "visits the iniquity of the fathers, upon the children, unto the third and fourth generation, on them that hate him, and shows mercy unto thousands of them that love him and keep his commands." See this exemplified in the case of Abraham, and his descendants. Alexander is here compared to a tree, great, and flourishing ; whose wide spread branches, and fruit, sheltered, shaded, and fed the myriads of men, that reposed under its shadow. Nebuchadnezzar, the king of Babylon, is represented by the prophet, in a similar way. In a vision of the night, the king saw himself represented as a great tree, "whose height reached unto the heavens, and the sight thereof to the ends of the earth ; the leaves were beautiful, and the fruit much ; it sheltered the beast of the field, and the fowls of the heaven dwelt in its branches, and all flesh was fed of it." This great tree was to be cut down, its branches lopped off, and its leaves and fruit scattered ; but the stump, and roots, were to be left in the ground, secured by a band of iron, and brass, (the power and providence of God), till seven times (or years) had passed over it. Nebuchadnezzar, *was* driven from the society of men, and continued in a state of beastly insanity, for seven years ; yet, on the return of his reason, God secured the return of his kingdom, and the king of Babylon, surrounded by his counselors, and lords, ruled over a devoted people, in the fear of God, and sustained the glory of the Babylonian empire, to which the angel doubtless alludes. (See chapter 4).

Not so Alexander ; the *Grecian tree*, was to be violently plucked up by the roots ; and whilst the Babylonian monarch, handed down his kingdom to his son ; the race of Alexander, soon perished from the earth ; God giving the "*kingdom to others besides those,*" for "*the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will ;*" "*and setteth up*

over it, the basest of men !” “How unsearchable are his judgments, and his ways past finding out!!”*

VERSE FIFTH.

“AND THE KING OF THE SOUTH SHALL BE STRONG, AND ONE OF HIS PRINCES ; AND HE SHALL BE STRONG ABOVE HIM, AND HAVE DOMINION ; HIS DOMINION SHALL BE A GREAT DOMINION.”

“And the king of the South shall be strong.” This was *Ptolemy Lagus*, one of Alexander’s generals, who had the government of Egypt, and Libya ; he added also Cyprus, Phonicia, Caria, and many islands, cities, and regions, to Egypt. According to Jerome and Justin.

He marched into Judea, besieged Jerusalem, and took it by storm, on the Sabbath day ; as the Jews would not defend themselves on that day. He carried captives one hundred thousand Jews into Egypt, and treated the nation at first, with great rigor, though he afterwards became their friend, giving them great privileges, and placing them in important stations of trust, and power. This prince, is sometimes called Ptolemy Soter, (or Saviour) which name was given him by the Rhodians, in gratitude for the assistance he afforded them against Demetrius, and Antigonus, who had invaded the island. Ptolemy after reigning twenty years as king in Egypt ; and thirty-nine years from the death of Alexander ; transferred the throne of Egypt to Ptolemy Philadelphus, one of his sons by Bernice, his favorite wife. Two years after this event, (B. C. 284) Ptolemy Soter died, at the advanced age of eighty-four. He was the wisest, and best of his race, (the Ptolemy’s) and left an example of prudence, justice, and clemency, behind him, which few of his successors cared to follow. During nearly forty years in which he governed Egypt, from the death of Alexander, he raised that kingdom to such a height of grandeur, and power, that at one time it was greatly superior to the other kingdoms. Though he greatly enriched the kingdom of Egypt, and left to his successors immense wealth ; yet he himself lived in the greatest

* See Daniel, Chap. 4, v. 17 ; Roman 11, 33.

simplicity, believing, as he said, that "the true grandeur of a king, consisted in enriching others, not himself."

This prince was a patron of learning, and greatly improved himself in polite literature. This is evident from his writing the life of Alexander, which was a choice work with the ancients, though now lost. For the promotion of the sciences, he founded an Academy at Alexandria, called the "Museum," where a society of learned men devoted themselves to philosophical studies, and the improvement of the arts; resembling very much, the Royal Society at London, and the Royal Academy of Sciences at Paris. He founded for their use a Royal Library in Alexandria, and collected with great care, and cost, during his reign, one hundred thousand volumes, of the choicest literature of the ancients, which his successors augmented to seven hundred thousand. This library was enriched by his son Philadelphus with the famous Greek copy of the Scriptures, called the "*Septuagint*." The fame of this library, together with the commercial advantages of Alexandria, drew to it great numbers of the learned of all nations; and it continued for ages, the chief school of philosophy, and the temple of science. From this source, many of the Christian fathers, and doctors, as Clemens, Alexandrinus, Ammonius, Origen, Annatolius, Athanasius, and many others, drew their fast stores of learning; much of which has descended to us; mixed, it is true, with the rubbish of ages, (which has floated down the current of time), together with the true literature of Christianity. And to this day, the Christian Church, owes a debt of gratitude, to the memory of this virtuous and intelligent prince. This power, (Egypt) lay "*south*" of Judea, and acted an important part in its history.

"And one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion." This was *Seleucus Nicator*, who possessed Syria, Babylon, Media, Macedon, and Thrace, in a word, he eventually possessed himself of three parts out of four of Alexander's dominions, and outlived the other three of Alexander's generals, and thus possessed "*a great dominion*." This power lay *north* of Palestine, and often proved a terrible scourge to the Jewish nation.

At the death of Alexander, and the division of the empire among his generals, Seleucus acquired the command of the allied cavalry, an important post. Soon after, the guardians of Aridæus, (or Philip) becoming disgusted with the interference of his wife in the affairs of State, the two regents resigned their command ; when it was conferred on Antipater, who, being invested with this power, made a new partition of the provinces of the empire. In this new distribution, Seleucus had the government of Babylon conferred on him.

The vicissitudes of fortune that marked the career of this fortunate adventurer, who, from such small beginnings, rose to be the greatest prince of all Alexander's generals, is worthy of note, as well as highly illustrative of the subject before us. In the war with Antigonus, and Eumenes, (two of Alexander's generals), he, together with Ptolemy, king of Egypt, espoused the cause of Eumenes, against that of Antigonus ; but Eumenes, being defeated by Antigonus, through the treachery of his soldiers, and taken prisoner, the cruel Antigonus caused him to be slain in prison. Thus basely fell the only true friend of Alexander among all his captains, and the ablest commander of the age in which he lived. With all his honor, and virtue, his *interests* were *identified* with that of the family of Alexander, and *he* perished through treachery and violence, as did the whole race of that prince. Antigonus, with the whole army, celebrated the funeral obsequies of Eumenes with great magnificence, and deposited his bones, and ashes, in a silver urn, and sent it to his wife and children in Cappadocia. Eumenes was to Antigonus, what Hannibal was to the Romans ; neither felt safe, till their dreaded foe was silent in death.

Seleucus was proscribed by Antigonus, and marked as his victim, but fortunately, escaped as a refugee into Egypt, where he was cordially received, and his cause espoused by that prince. Seleucus soon succeeded in embroiling Ptolemy, Cassander, and Lysimachus, in a war against Antigonus, whose power and policy he represented as dangerous to those princes. After the defeat of Demetrius, at Gaza, Seleucus obtained of Ptolemy, a small force of one thousand foot, and three hundred horse ; and with this handful of men, he boldly marched East,

intending to recover Babylon. No man ever undertook a more hazardous enterprise; yet he succeeded in it. On his march to that city, partly by force, and partly by persuasion, he won over the Macedonian garrison at Carræ, in Mesopotamia. On his advance upon Babylon, the people received him with open arms; remembering the mildness of his government, and disliking the severity of Antigonus. The people on his approach to the city, had thrown open its gates to receive him, and amid their acclamations, he entered his ancient capital in triumph. He soon drew together an army sufficiently powerful, to settle him in his kingdom, and with it, surprised Nicanor, the governor of Media. Seleucus attacking his camp in the night, completely routed the army, and forced Nicanor to a hasty retreat with a few attendants. The soldiers who had escaped the carnage, declared for the conqueror. Seleucus was now master of a fine army, which he employed in the conquest of Media, and Susiana, and the surrounding countries, and soon became very powerful. The lenity, justice, equity, and humanity of his government, contributing principally to the enlargement of his power. And thus from so small a beginning, at an advanced period of his life, he rose to be the greatest of all Alexander's successors! He was now master of Media, Assyria, Babylon, Persia, Bactriana, Hyrcania, and all the provinces on this side of the Indus, which had formerly been conquered by Alexander.

Seleucus allied himself to Ptolemy, Cassander, and Lysimachus, against Antigonus, and at the battle of Ipsus, defeated and slew him, as we have seen. After the division of the empire among the four conquerors, Seleucus employed himself in strengthening and enlarging his dominions, and building cities. He built Antioch, (famous in the Scriptures) which became the residence of the Syrian kings, and the chief city of the East. Seleucus continued to add to his dominions, till the year B. C. 283. Being now eighty-eight years of age, he declared war against Lysimachus, a man as old as himself, and who, with Seleucus, were the only survivors of the veteran chiefs of Alexander. A battle was fought between them at Corupedian, in Phrygia, in which Lysimachus was vanquished, and slain, and his dominions added to those of the conqueror.

He gloried in thus being the last of Alexander's captains, and as the result of this battle, the conqueror of conquerors themselves; and from this event he might have derived the title of Nicator, i. e., the conqueror. But his triumph was short. Seven months after, on his way to possess Macedonia, his native land, where he meant to end his days in peace, he was basely assassinated, by a man whom he had protected as a refugee, loaded with favors, and purposed to elevate to a throne. Seleucus had reigned twenty years from the battle of Ipsus, when the title of king was secured to him, and thirty-one years from the death of Alexander. He possessed great military skill, and distinguished himself by his justice, benevolence and clemency, and peculiar regard for religion, which, even in a heathen, is justly esteemed a virtue. Thus we have seen "*he*" (Seleucus) was "*strong above him,*" (Ptolemy) and had a "*dominion,*" and that "*his*" (Seleucus') "*dominion*" was "*a great dominion.*"

VERSE SIXTH.

"AND IN THE END OF YEARS THEY SHALL JOIN THEMSELVES TOGETHER; FOR THE KING'S DAUGHTER OF THE SOUTH SHALL COME TO THE KING OF THE NORTH TO MAKE AN AGREEMENT: BUT SHE SHALL NOT RETAIN THE POWER OF THE ARM; NEITHER SHALL HE STAND, NOR HIS ARM; BUT SHE SHALL BE GIVEN UP, AND THEY THAT BROUGHT HER, AND HE THAT BEGAT HER, AND HE THAT STRENGTHENED HER IN THESE TIMES."

"*In the end of years,*"—In process of time. Several historical circumstances are here passed by, and the grandson of Seleucus, (Antiochus Theus) is next brought to view. I shall pass rapidly over, if I notice at all, the intermediate space between the *events* narrated by the angel. Suffice it to say, there were long and bloody wars between Egypt, and Syria, the kingdoms of the "*South*" and the "*North.*" And here the angel notices an attempt, on their part, to end the contention by a treaty of marriage.

"*They shall join themselves together;*" or, shall associate themselves. They, (Ptolemy Philadelphus, king of Egypt, and

Antiochus Theos, king of Syria) finally made peace, on condition that Antiochus should put away his former wife, Laodice, and her two sons, and marry Berenice, the daughter of Ptolemy, king of Egypt.

Antiochus, when he came to the crown of Syria, married Laodice, his sister by his own father, (crimes of this class were common in the Seleucian dynasty). He afterwards assumed the surname of *Theos*, (or God) by which he is known to this day, from the other kings of Syria, called Antiochus. The Milesians had gratefully given him this title, in return for his having delivered them from the hateful tyranny of Timarchus, (B. C. 256). Antiochus, through the influence of Apamia, his sister, was prevailed on to commence war with Ptolemy, king of Egypt, which proved disastrous to the king of Syria. For while Antiochus was busily engaged with his wars with Egypt, the eastern provinces of his empire revolted from him; and he could not suppress them. He thus lost all the eastern nations of his dominions beyond the Tigris. From which originated the Parthian empire, afterwards so formidable to Rome.

Antiochus, grown weary of so disastrous a war, formed a treaty of peace with Ptolemy, on the conditions that Antiochus should divorce Laodice, his first wife, (as we have seen), and disinherit his two sons by her; and that he should marry Bernice, the daughter of Ptolemy; and secure the crown to the male issue of that marriage. Antiochus dismissed his wife Laodice, according to the treaty, and went to receive his future bride. Ptolemy carried his daughter to Pelusium, put her on board his fleet, and sailed with her to Selucia, a sea-port town near the mouth of the River Orantes, in Syria; where having met Antiochus, he delivered his daughter to him, with an immense dowery, so that Ptolemy received the appellation of "*the dowery giver*." The marriage was celebrated with great pomp, and solemnity. The peace was ratified, and things went well for a time. Thus "*the king's daughter of the South came to the king of the North to make an agreement.*"

"*But she shall not retain the power of the arm,*" or her interest and power with Antiochus, and the succession by her descendants to the throne of Syria. "*Her posterity shall not*

reign in that kingdom." Antiochus, in a fit of love, recalled his former wife Laodice and her children to court.

"*Neither shall he stand, nor his arm.*" That is, Antiochus, nor his children, by Berenice. For she (Laodice) knowing the fickle temper of her husband, and fearing lest he should recall Bernice and her sons again, caused him to be poisoned, giving out that her husband was sick, till she had matured her plans for the succession of her son Seleucus Callinicus, (by Antiochus) to the throne; she then issued forged orders from Antiochus, giving the throne to her son. Seleucus, then ascended it without opposition, when she published the death of the king. But Laodice not thinking her son safe in the throne which she had seized for him, while Bernice and her son lived, brutally planned the murder of both. Bernice being informed of the plot, fled with her son to Daphne, and shut herself up in an asylum of that place. But, notwithstanding this, she found means to destroy them both.

"*But she shall be given up;*" for her Egyptian women and attendants, endeavoring to defend her, were many of them slain with her, according to the prophet, "*and they that brought her.*" Laodice had closely besieged her and her son, and before help could come from Egypt, (which sent an army to her rescue), *Bernice, her son, and nearly all her attendants* were slain.

"*And he that begat her;*" or as it is in the margin, "*he whom she brought forth.*" For the son was murdered, as well as the mother, by order of Laodice.

"*And he that strengthened her in these times.*" Jerome thinks it was her husband. I think, with Bishop Newton, Dr. A. Clark, and others, that it means her father, who died a little before, and was so very fond of her, that he took care continually to send her fresh supplies of the water of the Nile, thinking it better for her to drink of that, than of any other water. Besides, her father, Ptolemy Philadelphus, was a powerful prince, as well as an affectionate father, and would doubtless have brought the immense resources of his kingdom to her support. His wealth, also, was nearly unbounded, and he possessed the largest standing army, and the greatest navy of any prince in his day, together with a vast commerce. For he may be justly considered *the father* of that enlightened

policy of free trade, now prevailing through the United States of America, and Western Europe, after a lapse of two thousand years. The power of this prince, deterred Antiochus from divorcing Bernice, while he lived, for no sooner was Ptolemy dead than Antiochus divorced her.

The extraordinary events predicted in this verse, were announced by the prophet more than three hundred years before they were transacted. By the breaking of any link in this singular chain, the whole would have fallen to pieces. What knowledge but that of the Infinite, could have foreseen with such certainty, such a number of distinct circumstances subject to the freedom of the will, and the caprices of mankind? What probability was there that Egypt, and Syria, which, in the time of Daniel, were provinces of the Babylonian empire, would each of them be governed by kings originally sprang from Greece? And yet the prophet saw them established in those kingdoms, ages before the events occurred. He beheld these two kings at war, and saw them reconciled by a treaty of peace, ratified by a marriage. That the king of Egypt, not the king of Syria, cemented the union, by the gift of his daughter. He saw her conducted from Egypt to Syria, in princely grandeur, together with her divorcement, and death by a former wife of that prince." Says the same writer: "I am not surprised that Porphyry, who was a professed enemy to Christianity, should represent these prophecies of Daniel as predictions *made after* the several events to which they refer; for could they possibly be clearer, if he had even been a spectator of what he foretold?" (See Rollin's Ancient Hist).

VERSE SEVENTH.

"BUT OUT OF A BRANCH OF HER ROOTS SHALL ONE STAND UP IN HIS ESTATE, WHICH SHALL COME WITH AN ARMY, AND SHALL ENTER INTO THE FORTRESS OF THE KING OF THE NORTH, AND SHALL DEAL AGAINST THEM, AND SHALL PREVAIL."

"*But out of a branch of her roots shall one stand up in his estate.*" A branch from the same root from which she sprang. This was *Ptolemy Euergetes*, her brother, who, to avenge his

sister's death, marched with a great army against *Seleucus Callinicus*, the king of the North, who, with his mother, *Laodice*, reigned in Syria. And "he dealt against them and prevailed," so far that he took Syria, and Cilicia, and the upper parts beyond the Euphrates, and almost all Asia.

Ptolemy intended to rescue his sister from her dangerous siege; and in this he was aided by the cities of Lesser Asia, who commiserated the sufferings of Bernice, and sent an army toward Antioch for her relief. But they arrived too late, for Bernice and her son were cut off before either of them could come to their rescue. Enraged at this, the Asian forces joined the Egyptian, and headed by Ptolemy, carried all before them, and Ptolemy avenged himself of the blood of his sister, by slaying *Laodice* her murderess. Thus "*he entered the fortress of the King of the North, and dealt against them and prevailed.*"

VERSE EIGHTH.

"AND SHALL ALSO CARRY CAPTIVES INTO EGYPT THEIR GODS, WITH THEIR PRINCES AND WITH THEIR PRECIOUS VESSELS OF SILVER AND OF GOLD; AND HE SHALL CONTINUE MORE YEARS THAN THE KING OF THE NORTH."

"*And shall also carry captives into Egypt their gods.*" A sedition having broken out in his (Ptolemy's) absence in his own kingdom, he plundered the kingdom of *Seleucus*, and took forty thousand talents of *silver*, and *precious vessels*, of silver and gold, and *images of the gods* two thousand and five hundred; among which were many of the Egyptian gods, which *Cambyzes*, after he had taken Egypt, had carried into Persia. And for thus restoring their gods, after many years, the Egyptians, (who were a nation much addicted to idolatry), gave him the honorable title of *Euergetes*, i. e., the *Benefactor*. So say *St. Jerome*, *Appian*, and *Polybius*. *Polyænus* affirms, that Ptolemy made himself master of all the country from Mount Taurus as far as India, without war or battle; but he mistakes the father for the son. Justin asserts that if Ptolemy had not been recalled by a domestic sedition into

Egypt he would have possessed the whole kingdom of Seleucus.

"And shall continue more years than the king of the North." Ptolemy, shall outlive Seleucus Callinicus, "who died in exile of a fall from his horse, and Ptolemy Euergetes survived him about four or five years;" for which see the sequel.

VERSE NINTH.

"SO THE KING OF THE SOUTH SHALL COME INTO HIS KINGDOM, AND SHALL RETURN INTO HIS OWN LAND."

The king of the South (*Ptolemy*) shall come into his (*Seleucus*) kingdom, and shall return into his own land, that is *Egypt*. This verse is a summary of the two former, and confirms them. This mode of writing is common to the Jewish people; witness the oft repeated "SELAH," in the Psalms, which means *a rock*, the thing is sure; also the solemn *Amen*.

Ptolemy *returning into his own land* from his invasion of Syria, visited and took Jerusalem in his way; and there offered sacrifices to the God of Israel, as an acknowledgment for the victories he had obtained over the king of Syria; thus preferring the true God to the idols of Egypt. This strange conduct of Ptolemy may be thus accounted for. He had been shown the prophecies of Daniel, (as was Alexander before him), which pointed out his success so exactly, that he reasonably inferred that he owed his triumphs to that God, whose prophet had so fully predicted them.

It is said,—v. 8: "*He (Ptolemy) shall continue more years than the King of the North*" (*Seleucus*). No sooner was Ptolemy returned to Egypt, than Seleucus prepared a great fleet, and sailed with an army to reduce the revolted cities of Asia. But this vast Armada was so completely wrecked by a storm at sea, that the king, with a few attendants, barely escaped to shore. This terrible calamity of Seleucus, was thought to be caused by the vengeance of the gods, for the murder of Bernice, and her son; and as the gods were avenged, and satisfied, so the cities of Asia, which had revolted from him for this act, now, from sympathy for his misfortunes, returned to their allegiance.

This fortunate turn in his affairs, by which he acquired the best part of his dominions, led him to raise an army to attempt the recovery of the rest ; but in this attempt he was as unsuccessful as in the former. His army was defeated by that of Ptolemy, and so completely cut to pieces, that he escaped to Antioch, with as few followers as he had saved from his former wreck at sea.

After this second overthrow of his plans of conquest, the cities of Smyrna, and Magnesia, in Lesser Asia, were induced from affection to Seleucus, to unite their power in his defense. They caused the treaty to be engraven on a large column of marble. *This very column still exists and is now standing in the theatre yard of Oxford, in England.* The treaty is engraven on the column in Greek capital letters, and still very legible. It was brought out of Asia by Thomas, Earl of Arundel, in the beginning of the reign of King Charles Ist, and given, with other rare marbles, to the University of Oxford, by his grand-son, Henry, Duke of Norfolk, in the reign of Charles IId. Such evidences of Bible truth, are refreshing to the thoughtful believer, while they check the cavils of the skeptic.

Seleucus, in his extremity, prevailed on his brother, Antiochus Hierax, (or the hawk), to join him against Ptolemy, promising him the provinces of Lesser Asia, that belonged to the Syrian empire. To this his greedy, faithless brother, gladly consented. Ptolemy, on hearing of the union of the two brothers, against him, and to avoid a war with both at the same time, concluded a truce with Seleucus for ten years.

Antiochus now turned his arms against his brother Seleucus, and defeated him so effectually that he barely escaped with his life. Antiochus fared little better ; for his army being weakened by internal commotion, Eumenes, king of Pergamus, seized the opportunity, fell on Antiochus, routed him, and then overran all Lesser Asia.

It was reported that Seleucus was slain by his brother at the battle of Ancyra. Arsaces, king of Parthia, hearing this, seized on Hyrcania, and added it to the Parthian empire. Seleucus was still at war with his brother, but finally succeeded in driving him as an exile from his kingdom, where, wandering

from place to place, he finally fell into the hands of Ptolemy, king of Egypt, who shut him up in prison, from which he escaped, to be murdered by a band of thieves. A just Providence suiting the manner of his death, to the character of his life, and he, who like a *hawk*, pounced upon the inheritance of his brother, himself became a prey to an Egyptian banditti!

Seleucus, being now delivered from his brother, and having repaired as well as he could, the disorders at home, consequent on that war, marched East to recover from the king of Parthia, the dominions which that monarch had wrested from him, but without success. He made a second expedition, but with worse result than the former. His usual ill fortune attending him, he was overthrown in a great battle by Arsaces, and himself taken prisoner. Arsaces treated him as a king during his confinement, which continued five or six years, when he died of a fall from his horse, as he was riding abroad; his end affording a terrible warning to all those persons who willingly wade through innocent blood to obtain conquest and dominion.

Four years after, (B. C. 222) died Ptolemy Euergetes, king of Egypt, after a reign of twenty-five years. He was the last of that race, who were distinguished by their wisdom, moderation, and virtue. His successors were monsters of luxury, and vice. "*Thus he (Ptolemy) continued more years than the king of the North!*" (Seleucus). Behold, with what precision these predictions of the prophet have received their accomplishment!

VERSE TENTH.

"BUT HIS SONS SHALL BE STIRRED UP, AND SHALL ASSEMBLE A MULTITUDE OF GREAT FORCES; AND ONE SHALL CERTAINLY COME, AND OVERFLOW, AND PASS THROUGH: THEN SHALL HE RETURN, AND BE STIRRED UP, EVEN TO HIS FORTRESS."

"*But his sons shall be stirred up.*" That is, the sons of Callicus, who were *Seleucus Ceraunus*, distinguished from others of the same name, by the title of the *Thunderer*. This was an empty title, as he was in all respects a weak prince, and it was no more applicable to him, than that of *Callinicus*, or the *fa-*

mous conqueror, was to his father, who, so far from gaining any considerable victory, was shamefully beaten by the Egyptians in the West, and finally made a prisoner by the Parthians in the East. Great and splendid titles, when improperly applied, are rather a satire and insult upon the persons who receive them, than any honor or commendation. His other son was Antiochus, afterwards surnamed the *Great*.

"*And shall assemble a multitude of great forces.*" Seleucus the eldest, ascending the throne, prepared to recover his father's dominions from the king of Egypt. He raised a numerous army, but possessing neither sufficient money, nor the qualities of an able general; his army mutinied, and he was poisoned by two of his generals, after an inglorious reign of two or three years. His brother Antiochus was then proclaimed king.

"*And one shall certainly come, and overflow, and pass through.*" Bishop Newton says: "The prophet's expression was very remarkable, that 'his sons *should* be stirred up, and assemble a multitude of great forces;' but then the number is changed, and only '*one should* certainly come, and overflow, and pass through.' Accordingly, Antiochus came with a great army, retook Seleucia, and, by the means of Theodotus, the Ætolian, recovered Syria, making himself master of some places by treaty, and of others by force of arms."*

"*Then shall he return, and be stirred up even to his fortress.*" Then, after a truce, wherein both sides treated of peace, but prepared for war, Antiochus *returned*, and overcame in battle Nicolaus, the Egyptian general, and had thoughts of invading Egypt itself.

VERSE ELEVENTH.

"AND THE KING OF THE SOUTH SHALL BE MOVED WITH CHOLER, AND SHALL COME FORTH AND FIGHT WITH HIM, EVEN WITH THE KING OF THE NORTH; AND HE SHALL SET FORTH A GREAT MULTITUDE; BUT THE MULTITUDE SHALL BE GIVEN INTO HIS HAND."

"*And the King of the South shall be moved with choler, and*

* Bishop Newton, page 271.

shall come forth and fight with him, even with the King of the North." The king of Egypt at that time was Ptolemy Philopater, who succeeded his father Euergetes. This Ptolemy was a lascivious and vicious prince, but was roused, at length, by the near approach of danger. He marched a large army out of Egypt, and met the enemy at *Raphia*, under Antiochus, the king of the North, when a fierce battle ensued.

"And he shall set forth a great multitude, but the multitude shall be given into his hand." "And he," the king of the North, "shall set forth a great multitude." This army, according to *Polybius*, consisted of troops from many nations, amounting to sixty-two thousand foot, six thousand horse, and one hundred and two elephants. *"But the multitude shall be given into his hand ; that is, the hand of the king of the South.* Ptolemy gained a complete victory, and slew of Antiochus' army ten thousand foot and three hundred horse, and took four thousand prisoners ; while Ptolemy lost only fifteen hundred foot, and seven hundred horse. *Raphia* and the neighboring towns declared for the victor. Antiochus was forced to retreat with his shattered forces to Antioch, and from thence sent ambassadors to solicit a peace.

VERSE TWELFTH.

"AND WHEN HE HATH TAKEN AWAY THE MULTITUDE, HIS HEART SHALL BE LIFTED UP ; AND HE SHALL CAST DOWN MANY TEN THOUSANDS ; BUT HE SHALL NOT BE STRENGTHENED BY IT."

"And when he hath taken away the multitude, his heart shall be lifted up." Instead of following up his victory, and depriving Antiochus of his kingdom, as he doubtless might have done ;, after a few complaints and threats, he granted him a peace dishonorable to himself. He had *"cast down many ten thousands."* Had gained a great victory, but he was not *"strengthened by it."* His victory had lifted him up, and, in the pride of his heart, he attempted to pollute the Holy of Holies, at Jerusalem ; for the Jews, after the defeat of Antiochus, had become the allies of Ptolemy, who in turn visited their temple and sacrificed to their god, but was with difficulty

prevented from entering the sacred places, contrary to their religion. For this, Ptolemy became their enemy, and on his return to Egypt, slew forty, or according to Eusebius, sixty thousand of them at Alexandria, where they had enjoyed peace and great privileges, since the days of Alexander the Great. He yielded himself up to unbounded sensuality ; his subjects rose against him ; when, worn out with trouble and debauchery, he died, (B. C. 265).

Bishop Newton thus speaks of Ptolemy after his victory at Raphia : " If Ptolemy had pursued the blow that he had given, it is reasonably presumed that he might have deprived Antiochus of his kingdom ; but his *"heart was lifted up"* by his success ; being delivered from his fears, he now more freely indulged his lusts ; and after a few menaces and complaints, he granted peace to Antiochus, that he might be no more interrupted in the gratification of his appetites and passions. He had before murdered his father, and his mother, and his brother, and now he killed his wife, who was also his sister, and gave himself up entirely to the management of Agathoclea, his harlot, and her brother, Agathocles, who was his catamite, and their mother, Oenanthe, who was his bawd. And so forgetful of all the greatness of his name and majesty, he consumed his days in feasting, and his nights in lewdness ; and became not only the spectator, but the master and leader of all wickedness ; and what availed it to have conquered his enemies when he was thus overcome by his vices ? He was so far from being *"strengthened by it,"* that even his own subjects, offended at his inglorious peace, and more inglorious life, rebelled against him."*

What an unfortunate change had taken place in the kingdom of Egypt ! The Ptolemies were once the embodiment of virtue, intelligence, and power. Now a monster sits on its throne, who, though possessing a strong and vigorous constitution, yet ruined it by intemperance and lewdness ; and died at the age of thirty-seven years.

But, what makes the case of Ptolemy so painfully interesting to the Jews, is the fact, that he was their bitter enemy ; and on his return to Egypt from Palestine, commenced a sys-

* See Bishop Newton, p. 272.

tem of persecution, and extermination against them ; by which "*he cast down many ten thousands,*" and to this some think the text chiefly refers. But I think this interpretation is cut off by the next verse, which represents the Syrian king, so far from being injured by the defeat, that he should return again with a larger army than the former. It was the Syrians, not the Jews, Ptolemy cast down. He first, to be revenged of the Jews for their obstructing his entrance into their temple at Jerusalem, caused a decree to be published at Alexandria, and engraven on a pillar erected at the gates of his palace, forbidding all to enter that did not sacrifice to the gods which he worshipped ; thus excluding the Jews from all access to him, either to obtain justice or protection. He next ordered that all the Jews, living at Alexandria, should be degraded from the first rank as citizens with equal privileges to the Macedonians, the founders of the city ; to the third or lower rank, such as the common people of Egypt. And as there were multitudes of Jews living at Alexandria, he ordered them to be thus publicly enrolled, and branded with a hot iron with the impress of his god Bacchus ; and on their refusing to be thus branded, were to be slaves ; and if any persisted in this refusal, they were to be put to death. But of the many thousands of Jews, then dwelling at Alexandria, there were found only three hundred who apostatized from the faith of their fathers, to gain the favor of the king ; all the rest stood firm, preferring the loss of all things, yea, death itself to apostacy. Nor would they even converse with any Jew that did apostatize ; which so enraged Ptolemy, that he resolved, like Haman before him, to destroy the whole Jewish nation ; purposing, first, to slay those in Egypt, and then to extirpate those in Judea and Jerusalem !

He ordered all the Jews in Egypt to be brought in chains to Alexandria, where he shut them up in a Hippodrome, or public place of assembly, intending to make a public spectacle of their destruction by his elephants. The people were assembled at the appointed time to witness the bloody scene ; the elephants were brought forth ready for their work of death ; but the king was absent ; a night of drunkenness and debauchery had left him late in bed, sleeping off the fumes of wine, till the

theater was closed. The same awful scene was presented the next day,—and on to the third. What inexpressable anguish must the poor Jews have felt during this time of awful suspense! But on the third day, while the sons of Abraham continued with uplifted hands and voices in prayer to God for deliverance, that deliverance came; for on that day, when the king was present, and the elephants brought forth, and made drunk with wine mingled with frankincense, to excite their rage, they were then let loose upon the Jews, and all the spectators were eager to feast their eyes upon the writhing, mangled, dying victims: when, to their horror, the enraged elephants turned upon the spectators themselves, and killed great numbers of them, which, together with several appearances in the air, so frightened the king, that he feared to persecute the Jews any farther; but restored them to their ancient privileges, and gave them many gifts, also the liberty to put to death all those Jews that had apostatized from their religion, which they accordingly executed, not sparing a man of them! How frequently has the Jewish nation been rescued from apparent destruction; and when all seemed lost, then Jehovah appeared for their relief! And is not the present *existence* of that remarkable race, in view of their past history, which has been that of continued spoilation and dispersion among all people, a standing, unanswerable proof of the truth of the Sacred Scriptures?

VERSE THIRTEENTH.

“FOR THE KING OF THE NORTH SHALL RETURN, AND SHALL SET FORTH A MULTITUDE GREATER THAN THE FORMER, AND SHALL CERTAINLY COME AFTER CERTAIN YEARS WITH A GREAT ARMY AND WITH MUCH RICHES.”

“*For the King of the North shall return, and shall set forth a multitude greater than the former.*” After fourteen years peace, between the two crowns of Egypt and Syria, Antiochus did return; Ptolemy Philopater being dead, and his son Ptolemy Epiphanes, (the illustrious) the heir to the throne, being a minor four or five years old.

During the fourteen years of peace between the kingdoms of Egypt and Syria, Antiochus, king of the North, or Syria, being now at leisure, turned his whole attention to the destruction of Achæus, whom he overpowered and put to death. By this act the provinces of Asia Minor were again annexed to the Syrian empire, (B. C. 213).

Having secured his Western, at the expense of his Southern dominions, Antiochus turned his attention towards the East, where the growing power of Parthia threatened serious danger. Arsaces, the son of him who had established the Parthian empire, had overrun Media, while Antiochus was engaged in the wars against Ptolemy and Achæus. He was unable to withstand the attack of Antiochus, in person, and was soon driven out of his new conquest. The Syrian monarch, in his turn, invaded Parthia, and after several campaigns, a treaty was concluded, by which *Arsaces* was left in quiet possession of Hyrcania, on condition of his assisting Antiochus to recover the rest of the revolted provinces. After an unsuccessful attempt to recover Bactria from Euthydemus, with whom he at last concluded a treaty, he crossed the mountains of Paropamisus (also called Caucasus) into India, formed a treaty of alliance with the king of that portion of the country, and directing his march homeward through the provinces of Arachosia, Drangiana, and Carmania, intermediate between the Indus and Persia, re-established the supremacy of Syria in those distant regions. He returned through Persia to Antioch; having been employed for seven years in these Eastern campaigns. This was the most flourishing period of the Syrian empire since the revolt of Parthia, in the reign of Antiochus' Theos. And it was at this time that Antiochus earned by his successes the most specious claim to the title of "Great."*

Antiochus, king of Syria, and Philip, king of Macedon, during the whole reign of Ptolemy Philopater, had discovered the strongest zeal for the interest of that monarch, and were ready to assist him on all occasions; yet no sooner was he dead, leaving behind him an infant, whom the laws of humanity and justice enjoined them not to disturb in the possession

* See the Penny Encyclopedia, article Antiochus the III^d or Great.

of his father's kingdom, than they immediately joined in a criminal alliance, and excited each other to take off the lawful heir, and divide his dominions between them. Philip was to have Caria, Lybia, Cyrenaica, and Egypt, and Antiochus all the rest.

The victories of Antiochus in the East, had furnished him with vast wealth ; and he raised a greater army than at first, consisting of horse and foot, with one hundred and fifty elephants, expecting speedily to crush the infant king of Egypt. He was thus enabled to "*set forth a multitude greater than the former.*" With this agree the ancients : Polybius expressly informs us, that from the king of Bactria, and from the king of India, he received as many elephants as made up his number one hundred and fifty, besides provisions and riches. Jerome affirms, from ancient authors, that he gathered together an incredible army out of the countries beyond Babylon ; and, contrary to the league, he marched with this army, Ptolemy Philopater being dead, against his son, who was then a child of about four years old, though called Ptolemy *Epiphanes*, or the *illustrious*. Justin also says, that Ptolemy, king of Egypt, being dead ; in contempt for the childhood of his son, who being left heir to the kingdom, was a prey even to his domestics. Antiochus, king of Syria, resolved to take possession of Egypt ; as if the thing were as easily executed as resolved. Thus a perfect agreement exists between the predictions of the prophet and the truth of history.

The alliance of Philip, of Macedonia, and Antiochus, of Syria, against Ptolemy, king of Egypt, was an heinous crime against God and humanity, and the Divine justice raised up the Romans, who soon crippled the power of Philip, and reduced Antiochus, to a state of abject dependence on them. A lesson to all future princes to do justly and love mercy. For verily there is a God in history !

VERSE FOURTEENTH.

"AND IN THOSE TIMES THERE SHALL MANY STAND UP AGAINST THE KING OF THE SOUTH ; ALSO THE ROBBERS OF THY PEOPLE SHALL EXALT THEMSELVES TO ESTABLISH THE VISION ; BUT THEY SHALL FALL."

"And in those times there shall many stand up against the King of the South." That is, the union of Antiochus, king of Syria, and Philip, king of Macedonia, to dismember Egypt, and destroy the king, (of which we have spoken). But these were not all that rose up against young Ptolemy : Others, also, were confederated with them.

Agathocles was in possession of the young king's person ; and he was so dissolute and proud in the exercise of his power, that many of the provinces, subject to Egypt, revolted ; insurrections took place in Egypt ; and at Alexandria the citizens rose in a body against him, (Agathocles) and caused him, his sister, and mother, with their associates, to be put to death.

And even Scopas, (on whom Egypt chiefly relied), the commander of the foreign troops, and one of the young prince's chief defenders, even he, conspired against the life and crown of his sovereign, and this accomplished general would probably have effected his purpose, had he promptly carried out his designs ; but, hesitating and consulting his friends, he was suspected, arrested, found guilty, and executed, with all his accomplices.

"Also the robbers of thy people shall exalt themselves to establish the vision." The marginal reading is, "*children of robbers*;" or, according to Bishop Newton's translation, "*The sons of the breakers*," the sons of the revolters, the factious and refractory ones, "*of thy people*." In the vulgate it is translated, "*The sons also of the prevaricators of thy people*." In the Septuagint, "*The sons of the pestilent ones of thy people*." In the Greek, "*The sons of the pests of thy people*." Lengerke renders it "*The most powerful people of thy nation*." Albert Barnes says, "The reference here seems to be to the *mighty ones of the na-*

tion; the chiefs or rulers—but a name is given them that would properly denote their character for oppression and rapacity.” *Evidently a disaffected portion of the Jewish people is meant; for they were at that time broken into factions, part adhering to the king of Egypt, and part to the king of Syria.*

Antiochus, in his Eastern expedition, had received many services from the Jews of Babylonia, and Mesopotamia, and depended so much on their fidelity, that when a sedition broke out in Phrygia, and Lydia, he sent two thousand Jewish families to quell it, and keep the country in peace; and was exceedingly liberal to them. It was from these Jews, transplanted at this time, (B. C. 199) that many of those descended who were dispersed or “*scattered abroad*,” and were afterwards so numerous, especially in the gospel times.* These Jews formed a faction in favor of the Syrian king; while the minority of them adhered to the crown of Egypt.

Some of the Jews living in Egypt, thinking to fulfill a prediction in Isaiah—chapter 19, v. 18, to 25,—which seemed to intimate that the Jews and the Egyptians should be one people; built a temple in Egypt like that at Jerusalem, and thus say some, “*exalted themselves to establish the vision.*”†

But the prophet was speaking of the factious rebellious Jews, living in Judea; and not of the Jews in Egypt; of those Jews that revolted from Ptolemy, not those that built a Jewish temple in Egypt; which was no act of revolt, as the Jewish religion was there tolerated by law, with but short intervals of interruption. Besides, of the building of this temple we know little, or nothing certain, nor of the suppression of any Jewish revolt on this account. Hence the language that follows, “*they shall fall*,” cannot apply to them.

But, that the Jews revolted as a nation from Ptolemy, is evident from what Jerome affirms, that the provinces which before were subject to Egypt rebelled; and heathen authors intimate that Antiochus took possession of the cities of Coele-Syria, and Palestine, without any opposition, at least, they do not mention any. They now revolted from Ptolemy, and joined Antiochus; and thus “*exalted themselves to establish the*

* See James I., v. 1st; Peter I., v. 1st; also Rollin's Ancient History.

† See Bishop Newton and Dr. A. Clarke.

vision,” or prophecy. This “exalting themselves,” or raising the standard of rebellion against Ptolemy, contributed greatly, without their intending it, towards the accomplishment of this prophecy concerning the calamities which should be brought upon the Jewish nation by the succeeding kings of Syria.

After the union of Antiochus and Philip of Macedon, to overthrow Ptolemy, Antiochus gained possession of Palestine and Cœle-Syria, in the course of two campaigns, when he was called away to Asia Minor, to attack Attalus, king of Pergamus.

While Antiochus was engaged in this war with the king of Pergamus, Scopas, the Egyptian general, was sent into Palestine, and Cœle-Syria, to recover, if possible, those provinces. He carried on the war so successfully, that he recovered several cities, retook Judea, threw a garrison into the citadel of Jerusalem, placed guards on the coasts of that country, and returned with great spoils to Alexandria.

VERSE FIFTEENTH.

“SO THE KING OF THE NORTH SHALL COME, AND CAST UP A MOUNT, AND TAKE THE MOST FENCED CITIES; AND THE ARMS OF THE SOUTH SHALL NOT WITHSTAND, NEITHER HIS CHOSEN PEOPLE, NEITHER SHALL THERE BE ANY STRENGTH TO WITHSTAND.”

“So the King of the North shall come, and cast up a mount, and take the most fenced cities,” The return of the king of Syria, to Palestine, completely changed the face of things. Antiochus being determined to possess himself of the cities of Palestine and Cœle-Syria, which Scopas had taken, came again into these parts. Scopas was sent again to oppose him, and Antiochus fought with him, near the sources of the river Jordan, cut off a great part of his army, and forced him to retreat to Sidon, with ten thousand men, the remains of his army; where he closely shut him up and besieged him. The government at Alexandria did its best to relieve Scopas, and sent the choicest troops of the State, headed by three of its ablest generals, to raise the siege; but they could not succeed.

Antiochus, by his superior military skill, defeated their efforts, and forced them to retire.

Scopas was forced by famine to surrender, upon the hard conditions, of having life only, granted to him and his men. They were obliged to lay down their arms, and were sent away stripped and naked, (B. C. 198). Antiochus next turned his arms against Gaza ; which he took after a terrible resistance, and gave up the city to plunder. He next secured the passes from Egypt to his camp ; and marched upon Palestine, and Cœle-Syria. Thus he "*took the fenced cities,*" or according to Bishop Newton, the "*city of munitions.*" (See also the margin.)

The city of Sidon was an exceedingly strong city in its situation and fortifications. The city of Gaza also offered a terrible resistance to his arms, but, on a careful review of the text, together with the marginal reading, I conclude, the city of Sidon is meant. The text speaks of Antiochus as *casting up a mount, and taking the most fenced cities*; called in the marginal reading the "*city of munitions.*" The erecting of a notable mount or breast-work, probably mounted with terrible engines of attack, appears to have aided him much in taking the city. Indeed, the city of Sidon, was, to the contending powers of Egypt and Syria, what the city of Sebastopol was of late to the Anglo-French allies ; and the Russians, the great battle ground of the contending powers. In the former case, the several armies sent to raise the siege of Sidon, were defeated, and the city fell into the hands of Antiochus, and with it the power of Egypt to carry on a distant war was crippled. So in the case of Sebastopol, the allies, like Antiochus, besieged it, "*and cast up a mount,*" or forts, against it. The armies of Russia marched to its defense, but in vain ; the city fell, and with it, the prestige of Russian greatness, for the present, at least.

"*And the arms of the South shall not withstand, neither his chosen people, neither shall there be any strength to withstand.*" Neither Scopas, nor the other great generals who were sent against him, nor the chosen troops of Egypt could defeat him ; he carried all before him, and soon made himself master of all Cœle-Syria and Palestine.

VERSE SIXTEENTH.

"BUT HE THAT COMETH AGAINST HIM SHALL DO ACCORDING TO HIS OWN WILL, AND NONE SHALL STAND BEFORE HIM, AND HE SHALL STAND IN THE GLORIOUS LAND, WHICH BY HIS HAND SHALL BE CONSUMED."

"*Shall do according to his will.*" We have seen that no power that Egypt could bring against Antiochus, could check his career of conquest; "he practiced and prospered," till the cities of Palestine and Cœle-Syria, were under his control.

"*And he shall stand in the glorious land, which by his hand shall be consumed.*" Or, according to Bishop Newton, and Dr. A. Clarke, "*which shall be perfected,*" or prosper "*in his hand.*" Says the Bishop,—“The original will admit of this sense, and the event confirms it.” The Jews were displeased with Ptolemy, king of Egypt, and hearing of the advance of Antiochus upon Palestine, cordially met him, and gave him the keys of their cities. On his arrival at Jerusalem, the priests and elders came out in pomp to meet him, paid him every honor, received him splendidly into their city, supplied him plentifully with provisions for his army and elephants, and assisted him in besieging and driving out the garrison which Scopas had left in the citadel. Thus "*he stood in the glorious land,*" and his power was established in Judea.

"Antiochus, to reward and encourage the Jews in their fidelity and obedience to him, gave orders that their city should be repaired, and that the dispersed Jews should return and inhabit it; that they should be supplied with cattle and other provisions for sacrifices; that they should be furnished with timber and other materials for finishing and adorning the temple; that they should live all according to the laws of their country; that the priests and elders, the scribes and Levites, should be exempted from the capitation and other taxes; that those who then inhabited the city, or should return to it within a limited time, should be free from all tribute for three years, and the third part of their tribute should be re-

mitted to them forever after ; and, also, that as many as had been taken and forced into servitude, should be released, and their substance and goods restored to them. Where Grotius remarks, that what is said about *finishing* and *completing* the temple, answers exactly to the word *perfected* or *consummated* in the Hebrew. Thus, also, the Seventy translate it, and thus Theodoret explains it ; ‘ *And it shall be perfected by his hand,* that is, it shall prosper ; for so likewise Josephus hath taught us in his history, that the Jews of their own accord, having received Antiochus, were greatly honored by him.’ ”*

VERSE SEVENTEENTH.

“ HE SHALL ALSO SET HIS FACE TO ENTER WITH THE STRENGTH OF HIS WHOLE KINGDOM, AND UPRIGHT ONES WITH HIM ; THIS SHALL HE DO : AND HE SHALL GIVE HIM THE DAUGHTER OF WOMEN CORRUPTING HER : BUT SHE SHALL NOT STAND ON HIS SIDE, NEITHER BE FOR HIM.”

“ *He shall also set his face to enter with the strength of his whole kingdom.*” Antiochus found the power of Egypt yet unbroken for defense, and his own resources incompetent to wage war on two sides of his empire at once ; and being anxious to raise the kingdom of Syria to its pristine glory, and especially of recovering all that had belonged to the first Seleucus in Asia Minor ; (Antiochus was meditating a war with the Roman power, also, at that time). He now turned his face another way, or changed his mind, and endeavored to accomplish by stratagem what he could not hope to effect by force of arms. He had rent the principal provinces from Egypt, and was forming schemes to seize upon the whole kingdom ; and had he not been deterred by the prospect of a war with Rome, he would doubtless have made an immediate descent on Egypt itself.

“ *With the strength of his whole kingdom.*” “ *Summoning all the forces of his empire.*” This would seem to be necessary in invading Egypt, and in the purpose to dethrone and

* See Bishop Newton, p. 277.

humble his great rival. The armies which he had employed, had been sufficient to drive Scopas out of Palestine, and to subdue that country, but obviously, stronger forces would be necessary in carrying the war into Egypt, and attempting a foreign conquest.*

“And upright ones with him :” Or according to the translation of the Seventy, *“and he will make all things straight with him ;”* “that is, he acted as if he were influenced by nothing but the most *upright views.*” But he, in fact, wished to secure the neutrality of Ptolemy, his powerful-rival, while he pursued his conquests in Asia Minor ; for he judged it best to proceed by stratagem, and to carry on his designs by treaty rather than arms.”

“Thus shall he do : he shall give him the daughter of women, corrupting her.” Antiochus, now proposed a treaty of marriage between his daughter and the young king of Egypt, to be consummated when both came of age ; by which Cœle-Syria, and Palestine, were to be given with the princess as a dowery. The treaty was accepted, and ratified, and the Egyptians relying on his promises, suffered him to carry on his conquests without molestation. Six years after, (according to the treaty), Antiochus conducted his daughter himself to Raphia, where they were married, and he gave up the provinces of Palestine and Cœle-Syria as her dowery, upon condition of the revenues being equally divided between the two kings.

Cleopatra, the daughter of Antiochus, is called by the prophet Daniel, *“the daughter of women.”* Probably being one of the most beautiful and accomplished of her sex. *“Corrupting her.”* Antiochus intended his daughter should be a snare to her husband, and betray his interests to her father. To this end he tried to *“corrupt her.”*

“But she shall not stand on his side ; neither be for him.” On the contrary, her husband’s interests became more dear to her than her father’s, and by her means, Ptolemy was put upon his guard against the intentions of Antiochus. Ptolemy and

* See A. Barne’s Com. on Daniel.

his generals were aware of his artifices, and therefore stood prepared ; and Cleopatra herself joined her husband in an embassy to the Romans, to congratulate them upon their victories over her father, and to exhort them, after they had expelled him out of Greece, to prosecute the war in Asia ; assuring them that the king and queen of Egypt would readily obey the commands of the senate.

This conduct of Antiochus to his daughter, was basely wicked and unnatural, and condemned by the laws of God, and the light of reason. It was also a political blunder, as a knowledge of the instincts of our nature, would have taught him, that he could hardly expect his daughter to seek her father's interests at the expense of her own honor, and her husband's kingdom.

VERSE EIGHTEENTH.

“ AFTER THIS SHALL HE TURN HIS FACE UNTO THE ISLES, AND SHALL TAKE MANY : BUT A PRINCE OF HIS OWN BEHALF SHALL CAUSE THE REPROACH OFFERED BY HIM TO CEASE ; WITHOUT HIS OWN REPROACH HE SHALL CAUSE IT TO TURN UPON HIM.”

“ *After this shall he turn his face unto the isles, and shall take many.*” Antiochus, now thinking all secure behind him, plunged into a disastrous war with the Romans. He had fitted out a powerful fleet of one hundred large ships of war, and two hundred smaller ones. With this fleet he turned his face unto the Isles of the Mediterranean ; sailed round Asia Minor ; subdued most of the maritime places on the coast of the Mediterranean ; took many of the islands, as Rhodes, Samos, Eubœa, Colophon, and others. He crossed the Hellespont, and took possession of the Thracian Chersonese, (B. C. 196), which he claimed for his inheritance, as having been conquered by Selucus Nicator, from Lysimachus. And here he came in contact, for the first time, with the power before which his own was compelled to retire. The Romans had already reduced Macedonia to the condition of a subject kingdom, when Antiochus crossed into Europe, and wrested the

Chersones from the impaired power of Philip, who had fallen under the sword of Rome.

"But a prince for his own behalf shall cause the reproach offered by him to cease." This invasion and conquest of parts of Greece by Antiochus, was a great indignity and "*reproach offered*" to the Romans, when their confederates were thus oppressed, and the cities which they had lately restored to liberty, were enslaved. Jealous of this new interferer in the affairs of Europe, the Romans sent ambassadors to require restitution, not only of all that Antiochus had taken from Philip, but of all that he had taken from Ptolemy, whose guardians soon after his accession to the throne, had placed him under the wardship of the Romans, as a protection against the ambition of his Syrian neighbor. Antiochus replied to these requisitions in terms as haughty as those in which they were made, and it was evident that the quarrel would soon end in an appeal to arms.*

"But a prince for his own behalf," or a Captain, namely, the Roman consul, or general, *Acilius Glabrio*. Soon after, the famous Hannibal fell under the suspicion of the Romans, who charged him with secretly aiding Antiochus against that Republic, and of forming a design of carrying the war into Italy. Hannibal secretly left Carthage, sailed to Tyre, and went from thence to Antioch, thence to Ephesus, where he found Antiochus, and aided in fixing the wavering determinations of that prince, to match his strength against the redoubted power of Rome.

After a fruitless negotiation, and probably an insincere one, as neither party appeared to desire peace, Antiochus accepted an invitation of the Ætolians, and marched an army into Greece, (B. C. 192). The Roman general advanced, and met Antiochus, at the Straits of Thermopylæ, routed and expelled him out of Greece, while Livius and Æmilius beat his fleets at sea.

L. Cornelius Scipio, was chosen (B. C. 190) to conduct the Syrian war; his brother, the celebrated Africanus, served

* See Polybius, also Penny Cyclopædia—Art Antiochus.

under him as Lieutenant. Antiochus acted as though he was deprived of reason. Says a heathen writer, "God took away the king's judgment, and overthrew his reason; a punishment that always happens when men are at the point of falling into some great calamity." God threatened to take from Israel "the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient," (see Isaiah, chapter 3, v. 2)—and David besought God to turn the counsel of Ahithophel into foolishness. The Syrian king hastily abandoned every city, &c., that might have retarded the Roman army; and made a last stand against the Roman arms in Asia, near the city of Magnesia. Here Scipio obtained a decisive victory over him; slew fifty thousand foot, four thousand horse, and took fourteen hundred prisoners. Antiochus escaped with difficulty. He retired hastily to Syria, where he sent to sue for peace; which was granted him, on these conditions: Not to set foot in Europe, and to quit all Asia on this side of Mount Taurus; to pay the whole charges of the war—fifteen thousand talents; five hundred on the spot, two thousand five hundred when the peace should be ratified by the senate, and the remaining twelve thousand in twelve years, each year a thousand, and to give twenty hostages for the performance of these articles; the hostages to be chosen by the Romans; also to deliver up Hannibal, the Carthaginian general, and other refugees; also his elephants, and ships of war. This was done; his own son, Antiochus Ephihanes, being one of the hostages. Hannibal and one more escaped. Thus Antiochus and his successors became tributary to the Romans.

"Without his own reproach he shall cause it to turn upon him." Without losing a battle, or taking a false step, Æilius and Scipio caused the reproach which he was bringing upon the Romans, to turn upon himself. In the last battle, Antiochus brought into the field seventy thousand infantry, twelve thousand cavalry, and a great number of elephants, camels, and chariots armed with scythes. The Romans could oppose to these but thirty thousand men, and yet they gained a decisive victory, with the loss of only three hundred and twenty-five men. The Roman

arms triumphed in every encounter with Antiochus ; and Scipio, the "*prince*" in behalf of Rome, so conducted the war as to preserve throughout, an "untarnished reputation."

VERSE NINETEENTH.

"THEN SHALL HE TURN HIS FACE TOWARD THE FORT OF HIS OWN LAND ; BUT HE SHALL STUMBLE AND FALL, AND NOT BE FOUND."

"*Then shall he turn his face toward the fort of his own land.*" Antiochus did not long survive this disgrace, and the latter end of his life and reign, was as mean as the former part had been glorious. After this battle he fled away that night to Sardis, and from thence to Apamea, and the next day came into Syria to Antioch, "the fort of his own land." (See before this). Antiochus affected to bear his reverses with great equanimity, and temper, and said that he was much obliged to the Romans for easing him from a great deal of care and trouble, and for confining him within the bounds of a moderate empire. But, whatever he might pretend, it preyed upon his spirits, and in a measure hastened his death.

"*But he shall stumble and fall, and not be found.*" Being under the greatest difficulties how to raise the stipulated sums, he marched into his eastern provinces to exact the arrears of taxes. When he arrived in the province of Elymais, he was informed that there was a very considerable treasure in the temple of Jupiter Belus. This was a powerful temptation to a prince who had little regard for religion, and was in extreme want of money. Accordingly, upon a false pretense, that the inhabitants of that province had rebelled against him, he entered the temple in the dead of the night, and carried off all the riches which had been kept there very religiously during a long series of years. The people exasperated by this sacrilege, rebelled against him, and murdered him, with all his followers.*

Others say that he was assassinated by some of his own

* See Diodorus Siculus, Strabo and Justin.

people, whom he had punished for being drunk at a feast. Saint Jerome says, he lost his life in a battle against the inhabitants of Elymais. The writer of the^{*} Macchabees says, "he died of grief and mortification after an unsuccessful attempt to plunder the temple of Jupiter Belus: A judgment of God for his cruelty to the Jews." However it was, he died ingloriously, no one knows how, as the prophet says, "*he shall stumble and fall, and not be found.*" He died in the thirty-seventh year of his reign, and fifty-second of his age, (B. C. 187).

Until the age of fifty, he had behaved with bravery, prudence, and application, and had succeeded in all his enterprises. But he had little or no regard for morality or justice. "He merited the title of Great, only as being the most eminent of a series of princes of the same name, none of whom were distinguished either for talent or goodness. He did more, however, to restore the greatness of the Syrian kingdom under the first Seleucus, than any other of his dynasty, but he was unfortunate in meeting the first shock of that iron power before which all the great monarchies of the world were destined to fall."*

The remarks of a learned Frenchman (Rollin) on the predictions of Daniel, relative to Antiochus the Great, are so just and convincing, that I cannot withhold them from my readers:

"Can any reasonable man who makes use of his understanding, ascribe such a prediction either to mere chance, or to the conjectures of human prudence and sagacity? Can any light but what proceeds from God himself, penetrate in this manner into the darkness of futurity, and point out the events of it in so exact, and circumstantial a manner? Not to mention what is here said concerning Egypt. Seleucus Callinicus, king of Syria, leaves two children behind him. The eldest reigns but three years, and does not perform any exploit worthy of being recorded; and accordingly the prophet does not take any notice of him. The youngest is Antiochus, surnamed the Great, from his great actions; and accordingly our prophet gives a transient account of the principal circumstances of his life, his most important enterprises, and even the manner of his death.

* See Penny Encyclopedia—Art. Antiochus Great.

"In it we see his expeditions into Coele-Syria and Phœnicia ; several cities of which are besieged and taken by that monarch ; his entrance into Jerusalem ; his conquests of a great many islands ; the marriage of his daughter with the king of Egypt, which does not answer the design he had in view ; his overthrow by the Roman consul ; his retreat to Antioch ; and, lastly, his unfortunate end. These are, in a manner, the outlines of the picture of Antiochus, *which can be made to resemble none but himself*. Is it to be supposed, that the prophet drew these features without a design, and at random, in the picture he has left us of him ? The facts which denote the accomplishment of the prophecy, are all told by heathen authors, who lived many centuries after the prophet in question, and whose fidelity cannot be suspected in any manner. We must renounce not only religion, but reason, to refuse to acknowledge, in such prophecies as these, the intervention of a Supreme Being, to whom all ages are present, and who governs the world with absolute power. (Page 87).

"The prophecy respecting him (Antiochus) terminates here, and the particulars specified are as minute and accurate, as if it had been written *after* the event. Indeed, the whole account is just such as one would prepare now, who should undertake to express in a brief compass, the principal events in the life of Antiochus the Great."*

VERSE TWENTIETH.

"THEN SHALL STAND UP IN HIS ESTATE A RAISER OF TAXES IN THE GLORY OF THE KINGDOM : BUT WITHIN FEW DAYS HE SHALL BE DESTROYED, NEITHER IN ANGER NOR BATTLE."

"*Then shall stand up in his estate a raiser of taxes in the glory of the kingdom :*" In the margin it reads, "*in his place.*" "This was Seleucus Philopater, who succeeded his father Antiochus the Great in the throne of Syria ; but as Jerome affirms, he performed nothing worthy of the empire of Syria and of his father, and perished ingloriously without fighting any battles. As Appian also testifies, he reigned both idly

* See Albert Barne's Notes on Daniel.

and weakly, by reason of his father's calamity. He had an inclination to break the peace, and shake off the Roman yoke ; but had not the courage to do it. He raised an army with intent to march over Mount Taurus to the assistance of Pharnaces, king of Pontus ; but his dread of the Romans confined him at home, within the bounds prescribed to him ; and almost as soon as he had raised, he disbanded his army. The tribute of a thousand talents, which he was obliged to pay annually to the Romans, was indeed a grievous burden to him and his kingdom ; and he was little more than a "raiser of taxes" all his days. The Jewish talent of silver was equal to about \$1,505 of our money, consequently a thousand Jewish talents of silver, amounted to a million and a half of dollars. The Greek talent of silver was worth \$1,055 of our money, and if this was the talent, the sum would be about a million. To raise this amount, in addition to the ordinary expenses of the government, would require great effort, and since this was continued from year to year, and as Seleucus was known for little else, it was natural that he should be characterized as the "raiser of taxes."

"A raiser of taxes in the glory of the kingdom." Or rather, according to the original, and as we read in the margin, "*one that causeth an exactor to pass over the glory of the kingdom.*" (See Bishop Newton). Seleucus, taking advantage of the disturbance in Egypt, had reunited to the Syrian crown, the provinces of Cœle-Syria and Palestine, which his father, Antiochus the Great, had given in dowery to his daughter, Cleopatra, who was married to Ptolemy Epiphanes.

In the year B. C. 176, Simon, a Benjaminite, who became governor of the temple of Jerusalem, and the farmer of the revenues of the Egyptian kings, attempted to make some innovations, which were steadily resisted by the high priest Onias III. Simon, in anger, went to Apollonius, governor of Cœle-Syria, under Seleucus, and informed him of the great treasures contained in the temple. Hearing this, Seleucus, though a friend to the Jews, and till this, had, in obedience to his father's directions, regularly paid money towards sustaining the sacrifices at Jerusalem, was now tempted, even to

commit sacrilege ; and sent his treasurer Heliodorus to seize it. This was literally "*causing an exactor to pass over the glory of the kingdom,*" when he sent his treasurer to plunder that temple, which "even kings did honor and magnify with their best gifts," and where Seleucus himself, "of his own revenues, bare all the cost belonging to the service of the sacrifices."*

"*But within few days he shall be destroyed, neither in anger nor in battle.*" "But within few days," (or rather years according to the prophetic style), he was to be destroyed : and his reign was of short duration in comparison with his father's ; for he reigned only twelve years, and his father thirty-seven. Or, perhaps, the passage may be better expounded thus : that "*within few days or years,*" after his attempting to plunder the temple of Jerusalem, he should *be destroyed* : and not long after that, as all chronologers agree, he *was* "destroyed, neither in anger nor in battle," neither in rebellion at home, nor in war abroad, but by the treachery of his own treasurer—Heliodorus. The same wicked hand that was the instrument of his sacrilege, was also the instrument of his death. In the 2d of Macc., chapter 3d, the reader will find the account given at large by that writer. As the author appears to mix fable with truth, and deal largely with the marvelous, in the true Rabbinical style, I make no quotation, but invite the candid reader to consult the account for himself.

"*He shall be destroyed, neither in anger nor in battle.*" The king was soon punished for this sacrilegious act, by the very man whom he had commanded to plunder the temple. After the defeat of Antiochus the Great, by the Romans, he had among other hostages, given up to that power one of his sons, the younger brother of Seleucus. He resided thirteen years in Rome. Seleucus, his brother, desired his return to Syria, but for what reason is unknown ; and to obtain him, he sent Demetrius, his only son, (who was but twelve years of age), to Rome, as a hostage in the room of Antiochus. During the absence of the two heirs to the crown, one of whom was gone

* See Bishop Newton, Predaux, A. Barnes, &c.

to Rome, and the other not returned from it, Heliodorus imagined he might, with very little difficulty, seize upon it himself, by taking off Seleucus; and accordingly poisoned him. *Seleucus was emphatically a raiser of taxes*; by the articles of peace concluded between the Romans, and his father, he was obliged to furnish them with a thousand talents annually; and the twelve years of this tribute, exactly end with his life! he reigned but eleven years.

VERSE TWENTY-FIRST.

“AND IN HIS ESTATE SHALL STAND UP A VILE PERSON, TO WHOM THEY SHALL NOT GIVE THE HONOR OF THE KINGDOM: BUT HE SHALL COME IN PEACEABLY, AND OBTAIN THE KINGDOM BY FLATTERIES.”

“*And in his estate shall stand up a vile person.*” Heliodorus was disappointed in his ambitious projects, and only made way for another’s usurped greatness, instead of his own. Antiochus, surnamed Epiphanes, or Illustrious, was returning from Rome, to Syria, when his brother Seleucus died by the treachery of Heliodorus; and “the honor of the kingdom *was not given to him,*” for Heliodorus attempted to get possession of it himself. Another party declared in favor of Ptolemy Philometor, the king of Egypt, whose mother Cleopatra was the daughter of Antiochus the Great, and sister of the late king Seleucus; neither was Antiochus Epiphanes the right heir to the crown, but his nephew Demetrius the son of Seleucus, who was then an hostage at Rome.

“*To whom they shall not give the honor of the kingdom.*” They did not give Antiochus *the honor of the kingdom*; he obtained it by flatteries. He was neither the choice of the people, nor did he reign by hereditary descent. He flattered Eumenes, king of Pergamus, and Attalus, his brother, and by fair promises engaged their assistance, and they the more readily assisted him, as they were at that juncture, jealous of the Romans, and were willing, therefore to secure a friend in the king of Syria.

He also flattered the Syrians, and with great show of clemency, obtained their concurrence ; and as he flattered them, so they flattered him in return, giving him the title of "*Epiphanes*," or the Illustrious. He flattered, likewise, the Romans, and sent ambassadors to court their favor, and pay them the arrears of the tribute ; to present them, besides, with golden vessels of five hundred pounds weight, and to desire that the friendship and alliance which had subsisted with his father, might be renewed with him, and that if they would lay their commands upon him, as upon a good and faithful confederate king, he would never be wanting in any duty. *Thus he obtained the kingdom by flatteries.*

The epithet of "*vile*," or rather *despicable*, given him by the prophet, agrees better with his true character. POLYBIUS and other heathen historians say, he used frequently to go out of his palace accompanied only by two or three domestics, and ramble up and down the streets of Antioch. He would spend his time in talking with goldsmiths and engravers in their shops, and in disputing with them on the most minute particulars relating to the arts they professed, and which he ridiculously boasted he understood as well as they. He would very often stoop so low as to converse with the dregs of the populace, and mix indiscriminately with them in the places where they were assembled. On these occasions he would sit and drink with foreigners of the meanest condition of life.

Whenever he heard of any party of pleasure between young people, he used to go, without saying a word to any person, and joining in all their wanton fooleries, would carouse and sing with them, without observing the least order or decorum.

He sometimes would take it into his head to divest himself of his royal habit, and put on a Roman robe ; and in that garb would go from street to street, as he had seen the candidates do in the election for dignities. He asked the citizens to favor him with their votes, by giving his hand to one, by embracing another ; and sometimes would set up for *Ædile*, and at other times for *Tribune*. After obtaining his election, he would call for the *Curule chair*, when seating himself in it, he judged the petty suits relating to contracts of buying or selling ; and pronounced sentence with as much seriousness

and gravity, as if he decided affairs of the utmost importance. We are likewise told, that he was very much given to drinking ; that he squandered away a great part of his revenues in excess and debauchery ; and that when intoxicated, he would frequently traverse the city, throwing handfuls of money among the populace, crying : “ Catch as catch can ! ” At other times, he would leave his palace, dressed in a Roman robe, with a crown of roses on his head, and walk without attendants about the streets ; on which occasions, if any person offered to follow him, he would pelt them with stones,—always carrying a great quantity under his robe for that purpose. He used often to go and bathe himself in the public baths with the common people, where he committed such extravagances, as made every body *despise* him.

After what has been said, and I omit a great many other particulars recorded of him, I submit to the reader’s judgment, whether Antiochus did not merit the title of *senseless*, rather than that of *Illustrious*. Polybius, who was a contemporary writer, and others after him, instead of *Epiphanes*, or *the Illustrious*, more rightly call him *Epimanes* or *the mad-man*.^{*} But the pen of inspiration delineates his true character in these remarkable words : “ *A vile person,* ” which significant epithet comprehends every element of his character !

VERSE TWENTY-SECOND.

“ AND WITH THE ARMS OF A FLOOD SHALL THEY BE OVERFLOWN FROM BEFORE HIM, AND SHALL BE BROKEN ; YEA, ALSO THE PRINCE OF THE COVENANT.”

“ *And with the arms of a flood shall they be overflown from before him, and shall be broken.* ” Bishop Newton reads the words thus : “ *And the arms of the overflower shall be overflown from before him.* ” “ The arms which were overflown from before him,” were those of his competitors, for the crown. They were vanquished by the forces of Eumenes and Attalus ; and were dissipated by the arrival of Antiochus from Athens, whose presence disconcerted all their measures.

^{*}See Rollin’s An. History ; Prideaux’s Connex. ; Bishop Newton, p. 288, &c.

Thus, though he was as extravagant and frantic as a mad-man, yet was he successful and victorious.

“*Yea also the prince of the covenant.*” This was Onias, the Jewish high priest, a man universally revered for his strict piety and justice. The Jewish high priest, at this time, possessed much of the dignity of a “*prince,*” and his authority was sovereign among the *believing* Jews. He is fitly styled the “*Prince of the Covenant.*”

As soon as Antiochus was seated on the throne, he removed Onias from the high priesthood, and preferred Jason, the brother of Onias, to that dignity ; not for any crime committed against him by the former, but for the great sums of money which were offered to him by the latter. For Jason offered to give him no less than three hundred and sixty talents of silver for the high priesthood, besides eighty more on another account ; and good Onias was not only displaced to make way for a wicked usurper, but after a few years, living at Antioch, he was with as great treachery as cruelty, murdered by the king’s deputy. He died universally regreted ; even Antiochus himself, hard hearted as he was, lamented his death, and brought the murderer to condign punishment.

VERSE TWENTY-THIRD.

“AND AFTER THE LEAGUE MADE WITH HIM HE SHALL WORK DECEITFULLY : FOR HE SHALL COME UP, AND SHALL BECOME STRONG WITH A SMALL PEOPLE.”

“*And after the league made with him he shall work deceitfully.*” For Jason sent Menelaus, his brother, to Antioch, there to pay the king his tribute money, and also to treat with him about other matters which he thought necessary. But on his admission to audience, instead of pursuing his commission in behalf of his brother, he treacherously supplanted him, and got into his place. For having first recommended himself to the favor of this vain prince by a flattering speech, wherein he greatly magnified the glorious appearance of his power, he took the opportunity of petitioning him for the high priest-

hood for himself, offering more than Jason gave for it, by three hundred talents, which offer being readily accepted, Jason was deposed, after he had been high priest in the government of that nation three years ; and Menelaus was advanced in his stead, (B. C. 172). His father and his oldest brother were both of them holy and good men, but he chose rather to imitate the example of wicked Jason than theirs ; for he followed him in all his ways of fraud, wickedness, and apostacy, and out-did him in each of them. Jason being supplanted by him, in the same manner as he had supplanted Onias, was a just retaliation of Providence ; but Menelaus was a more wicked instrument therein than the other, since he practised this fraud against Jason while he was under his confidence, and had on him the character of his ambassador, and by virtue of this character got that access to the king, whereby he effected it.* The tribute his father had annually paid the Romans, had drained the kingdom of Syria of money. When Antiochus ascended the throne, he found little but empty coffers. This, together with his unprincipled character, led him to displace Jason for Menelaus, though he had to send thither with him an armed force.

“ For he shall come up, and shall become strong with a small people.” This is thought, by some, to refer to the invasion of Egypt, by Antiochus.† But this was not true in fact, as in his first invasion of Egypt he marched a powerful army thither, and was met on its frontiers near Pelusium, by the forces of Ptolemy. A battle was fought, in which Antiochus was victorious ; then, taking advantage of his victory, he fortified the frontiers of Palestine against any aggressive movement of Ptolemy in that direction. Neither is this view of the subject sustained by the context, which represents Antiochus, from small beginnings, becoming strong in the kingdom of Syria. (Notice the next verse, which speaks of his conduct in Syria, not in Egypt). Besides the invasion of Egypt was *after*, he had become “strong with a small people.” But all is plain if we understand it thus : He shall come up from

* See Prideaux's *Connexions* ; Vol. I., p. 110.

† See Albert Barne's *Notes and Rollin's Ancient History*.

Rome, where he had been a hostage for the payment of the tax laid on his father. Coming from thence with only a few attendants, he appeared in Syria; little at first, but soon received a great increase, and "*became strong with a small people.*"*

VERSE TWENTY-FOURTH.

"HE SHALL ENTER PEACEABLY EVEN UPON THE FATTEST PLACES OF THE PROVINCE: AND HE SHALL DO THAT WHICH HIS FATHERS HAVE NOT DONE, NOR HIS FATHER'S FATHERS; HE SHALL SCATTER AMONG THEM THE PREY, AND SPOIL, AND RICHES; YEA HE SHALL FORECAST HIS DEVICES AGAINST THE STRONGHOLDS, EVEN FOR A TIME."

"*He shall enter peaceably even upon the fattest places of the provinces.*" By the friendship of Eumenes and Attalus, he "*entered peaceably*" upon the upper provinces; and appointed Timarchus and Heraclides, the one to be governor of Babylon, and the other to be his treasurer, two brothers, (Sodomites) with both of whom he had unnatural commerce. He likewise "*entered peaceably*" upon the provinces of Cœle-Syria and Palestine."

"*And he shall do that which his fathers have not done, nor his father's fathers; he shall scatter among them the prey, and spoil, and riches.*" He became profuse in his liberalities, and "*scattered*" among them the *prey* of his enemies, the *spoil* of temples, and the *riches* of his friends, as well as his own revenues; he spent much in public shows, and in gifts to the people. We are told in the first of Macc., chapter 3, verse 30, "That in the liberal giving of gifts he abounded above all the kings that went before him." These are nearly the words of the prophet; and perhaps without any design to copy them on the part of the apocryphal writers. Josephus testifies, that he was magnanimous and munificent. Polybius recounts various instances of his extravagance, and relates particularly, that sometimes meeting accidentally with people whom he

* See Bishop Newton, p. 284; Dr. A. Clarke's note on Dan. 11, v. 23.

had never seen before, he would enrich them with unexpected presents ; and sometimes standing in the public streets, he would throw about his money, and cry aloud, " Let him take it to whom fortune shall give it." His generosity was the more requisite to fix the provinces of Cœle-Syria and Palestine in his interest, because they were claimed as of right belonging to the king of Egypt.

" *Yea he shall forecast his devices against the strongholds, even for a time.*" Ptolemy Epiphanes was now dead ; his queen, Cleopatra, was also dead, and Eulæus, an eunuch, and Lenæus, who were administrators for the young king Ptolemy Philometor, demanded the restitution of these provinces, alleging, with very good reason, that they were assigned to the first Ptolemy in the last partition of the empire among Alexander's captains ; that they had remained ever since in the possession of the kings of Egypt, till Antiochus the Great took them away unjustly, in the minority of Ptolemy Epiphanes the present king's father ; and after he had taken them away, he agreed to surrender them again in dowry to his daughter Cleopatra. Antiochus denied these pleas and pretences, with the direct contrary assertions ; and foreseeing, as well he might, that these demands would prove the occasion of a new war between the two crowns, he "*forecast devices*," fixed a variety of plans to prevent it ; visited the strongholds, and frontier places, to see that they were in a state of defense. He also visited Joppa in view to its fortification. In his progress, he came to Jerusalem, where he was honorably received by Jason, the high priest, and by all the people ; and as it was evening, he was ushered into the city with torchlights, and great rejoicings. From thence he went into Phœnicia, to fortify his own *strongholds*, and to "*forecast his devices*" against those of the enemy. And this he "*did for a time*," he employed some three or four years in hostile preparations against Egypt.*

* See Bishop Newton.

VERSE TWENTY-FIFTH.

"AND HE SHALL STIR UP HIS POWER AND HIS COURAGE AGAINST THE KING OF THE SOUTH WITH A GREAT ARMY; AND THE KING OF THE SOUTH SHALL BE STIRRED UP TO BATTLE WITH A VERY GREAT AND MIGHTY ARMY; BUT HE SHALL NOT STAND; FOR THEY SHALL FORECAST DEVICES AGAINST HIM."

"And he shall stir up his power and his courage against the King of the South with a great army." At length Antiochus, who from the return of Appollonius from the Egyptian court, had been preparing for a war, with which he saw himself threatened by Ptolemy, on account of Cœle-Syria and Palestine. Finding himself in a condition to begin it, resolved not to wait the attack in his own dominions, but to carry his arms into the enemy's country. The youth of Ptolemy, (he being then but sixteen years old), and the weak conduct of the ministers, into whose hands he was fallen, made Antiochus despise both; and the Romans, under whose protection Egypt then was, were not at leisure to afford them any help, as they were at that time engaged in a war with Perseus, king of Macedon, and therefore, thinking he could not have a more favorable juncture for bringing this controversy to a successful decision, he resolved forthwith to begin the contest.

"However, to keep as fair with the Romans as the case would admit, he sent ambassadors to lay before the senate the right he had to the provinces of Cœle-Syria and Palestine, then in his possession, and to justify the war which he was forced to enter on in defense of them; and then forthwith marched his army toward the frontiers of Egypt.

"And the King of the South shall be stirred up to battle with a very great and mighty army." The two armies met between Mount Casius and Pelusium, (for the Egyptian generals had raised a numerous army to oppose Antiochus), "it there came to a battle between them, in which Antiochus having gotten the victory, he took care on the advantage of it, well to fortify that border of his dominions, and to make the barrier in

that quarter as strong as he could against any future attempt that Ptolemy might make upon these provinces ; and then, without attempting anything farther this year, returned to Tyre ; and there, and in the neighboring cities, put his army into winter quarters.”*

“ *But he shall not stand ; for they shall forecast devices against him.*” Antiochus having made preparations during all the winter for a second expedition into Egypt, as soon as the season would permit, again invaded that country by land and sea ; and having on the frontiers, gained another victory over the forces of Ptolemy, that were sent against him, took Pelusium, and from thence made his way into the heart of Ptolemy’s kingdom. “ In this last overthrow of the Egyptian army, it was in his power to have cut them off to a man ; but instead of pursuing this advantage, he took care to put a stop to the execution of it ; riding about the field in person after the victory, to forbid the putting any more to death ; which clemency of his so far reconciled and endeared him to the Egyptians, that, on his farther march into the country, they all readily yielded to him, and he made himself with very little trouble, master of Memphis, and all the other parts of Egypt, excepting Alexandria, which alone held out against him.” Instead of opposing him, the inhabitants came in crowds to pay their submission to him,† (A, D. 170).

“ These transactions are thus related by the writer of the first book of Maccabees : ‘ Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms. Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy. And made war against Ptolemy, king of Egypt ; but Ptolemy was afraid of him, and fled ; and many were wounded to death. Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.’ ‘ He shall stir up his power against the king of the South with a great army,’ says the prophet ; ‘ he entered into Egypt with a great multitude,’ says the histori-

* See Prideaux’s Connexion ; v. 2, p. 113.

† See Prideaux, v. 2, p. 114.

an. 'He (the king of the South) shall not stand,' says the prophet; 'Ptolemy was afraid and fled,' says the historian. 'Many shall fall down slain,' says the prophet; 'and many were wounded to death,' says the historian.'**

Antiochus found means to corrupt the ministers and generals of the king of Egypt. Macron gave up the island of Cyprus to him, and for the reward of his treason was admitted into the number of the king's principal friends, and made governor of Cœle-Syria and Palestine. And the Alexandrians, seeing the distress of Philometor, renounced their allegiance, and taking his younger brother, Euergetes, or Physcon, proclaimed him king instead of his elder brother.

VERSE TWENTY-SIXTH.

"YEA, THEY THAT FEED OF THE PORTION OF HIS MEAT SHALL DESTROY HIM, AND HIS ARMY SHALL OVERFLOW: AND MANY SHALL FALL DOWN SLAIN."

This is the proof of what has been before noticed: that the intrigues of Antiochus, corrupting the ministers and officers of Ptolemy, were the cause of all the disasters that fell on the Egyptian king. "*They that feed of the portion of his meat*"—who were in his confidence and pay, and possessed the secrets of the State—betrayed him; and these were the means of destroying him and his army, so that he was defeated, as before observed.†

The effeminate education of Ptolemy had wholly unfitted him for the cabinet or the field. In the field of battle he avoided danger, and allowed Antiochus to deprive him of his kingdom, in effect, without any apparent effort to prevent it.

VERSE TWENTY-SEVENTH.

"AND BOTH THESE KING'S HEARTS SHALL BE TO DO MISCHIEF, AND THEY SHALL SPEAK LIES AT ONE TABLE; BUT IT SHALL NOT PROSPER: FOR YET THE END SHALL BE AT THE TIME APPOINTED."

"*And both these king's hearts shall be to do mischief, and*

* Bishop Newton, page 286.

† See Commentaries of Dr. A. Clark.

they shall speak lies at one table." History is silent as to the manner in which Ptolemy came into the hands of Antiochus, whether he was taken prisoner, or surrendered himself of his own accord; but that he was in the hands of Antiochus, is evident beyond all contradiction. The Alexandrians being determined not to surrender the city to Antiochus, and seeing Philometor in the hands of the king of Syria, and though that prince allowed Philometor to govern the kingdom, the *ruling power* was evidently in the hands of Antiochus. The Alexandrians declared the crown of Egypt vacant; and having his younger brother *Euergetes*, or *Physcon*, with them, they made him king in his stead, (B. C. 169). This prince was excessively addicted to the pleasures of the table; and, moreover, became so corpulent, for one of his age, that his subjects, who called him at first *Euergetes*, or *Beneficent*, then changed his name to *Cacergetes*, or *Malevolent*; and finally they gave him the name of *Physcon*, which means, according to Dean Prideaux, and others, "*the fat guts*," or "*great bellied*," by reason of the great and prominent belly, which by his luxury and gluttony, he afterwards acquired; and by this name he is most commonly mentioned by those who have written of him. The prospects of Egypt were dark under the administration of a prince so sensual in his habits.

Antiochus, on hearing of this change in the kingdom of Egypt, laid hold of the occasion for his making of a third expedition into that country, under the pretence of restoring the deposed king, but in reality, to subject the whole kingdom to himself; and, therefore, having vanquished the Alexandrians in a sea fight near Pelusium, he again entered the country with a great army, and marched directly toward Alexandria, to lay siege to that place. Antiochus professed great friendship for his nephew Philometor, and concern for his interest; yet in his heart, designed to ruin the kingdom, by fomenting the discords which already subsisted between the two brothers. To further his base designs, Antiochus admitted Philometor to his table, and lived, while at Memphis, especially, on terms of intimacy with his brother.

It was at this period that "*They spoke lies at one table.*" "They were then at Memphis, ate at the same table, and be-

haved toward each other with all the marks of a sincere friendship. The uncle seemed to have the nephew's interest at heart, and the nephew to repose the highest confidence in his uncle ; but all this was mere show, both dissembling their real sentiments. Antiochus professed a determination to restore to his nephew the crown of Egypt, and settle him in it, at the same time that he was plotting his ruin, and contriving means to weaken the two brothers, in a war against each other, that the conqueror, wearied and exhausted, might fall an easier prey to him. On the other side, Philometor professed much *gratitude* to his uncle for the interest he took in his affairs, and laid the blame of the war upon his minister Eulæus ; and appeared to hold the crown by his favor, while at the same time he "*spoke lies*," determining as soon as possible to accommodate matters with his brother, and join all their strength against their deceitful uncle.*

Having, as he supposed, completed his scheme, reserving to himself Pelusium, the key to Egypt, on the side of Syria, and having thus disposed matters, he returned again to Antioch.

"*But it shall not prosper ; for yet the end shall be at the time appointed.*" Antiochus thought that the quarrels of the rival brothers would exhaust the strength, and facilitate the entire reduction of that country, but here he was disappointed, for they saw through his ambitious designs. His keeping of Pelusium was a sufficient indication to Philometor, that he held this gate of Egypt, with the intention to enter through it again, when he and his brother should have wasted themselves so far in their domestic feuds, as not to be able to resist him, and so make a prey of both. And, therefore, to prevent this, as soon as Antiochus was gone, he sent to his brother, to invite him to an accommodation ; and by the means of Cleopatra, who was sister to both, an agreement was made upon terms that the two brothers should reign jointly in Egypt and Alexandria. Peace was thus restored to Egypt, and Philometor returned to Alexandria. The two brothers, fearing a war with their uncle inevitable, sought to strengthen their kingdom by the aid of the Grecian States.

* See Rollin, p. 143.

Antiochus hearing of the agreement of the two brothers, and finding his fine spun scheme of policy, whereby he thought to have made himself master of Egypt, wholly baffled by it, fell into a great rage, and resolved to carry on the war against the two brothers with greater force, and fury, than he had against either of them before.

Thus neither party succeeded in his object. Antiochus did not obtain the kingdom of Egypt; neither did Philometor prevent his returning with an army, as each intended and expected, by the measures which he had taken. For these wars were not to have an "*end, till the time appointed,*" which was not yet come. The wars between Antiochus and his nephews had not yet ended.

What a picture is here presented of human depravity! The workings of the human heart are here seen in high places. What was the policy of cabinets anciently, yea, the most enlightened? Generally force and fraud. Justice and truth formed no part of political science; and as was their creed so were their acts. But God has doomed such a course to disappointment and infamy: such examples as these before us, ought to teach men who influence, directly, or indirectly, the cabinets of *Europe*, and *America*, especially, that the peace and prosperity of nations, cannot be secured by a course of political duplicity and injustice, and that the scriptural rule of "*Whatsoever ye would that men should do unto you, do ye even so unto them,*" is as applicable to the cabinets of nations as to the walks of common life.

VERSE TWENTY-EIGHTH.

"THEN SHALL HE RETURN INTO HIS LAND WITH GREAT RICHES; AND HIS HEART SHALL BE AGAINST THE HOLY COVENANT; AND HE SHALL DO EXPLOITS, AND RETURN TO HIS OWN LAND."

"*Then shall he return into his land with great riches.*" Antiochus did not fail to plunder Egypt before he left it; he not only took the cities, but according to the writer of the first book of Maccabees, (chap. 1, v. 19) he took the spoils thereof.

Polybius describing his opulence and the great show that he made of gold, silver, jewels, and the like, affirms that he took them partly out of Egypt, having broken the league with the young king Philometor. Was not the desire to replenish his exhausted coffers, a great, if not the greatest inducement to Antiochus to invade Egypt?

"And his heart shall be against the holy covenant : and he shall do exploits, and return to his own land." "The words 'holy covenant' are a technical expression to denote the Jewish institutions, the Hebrew people were called the covenant people, as being a people with whom God had entered into covenant. All their privileges were regarded as the result of that covenant, and hence the word came to be applied to all the institutions of the nation. When it is said that his heart was against that covenant, the meaning is, that he was enraged against it ; and determined to bring calamity upon the place and people connected with it." (Albert Barnes.)

"While Antiochus was in Egypt, a false rumor spread through Palestine that he was dead. Jason thinking this a fit opportunity for him again to recover his station at Jerusalem, which he formerly held there as high priest, marched thither with about one thousand men ; and having by the assistance of the party he had there, taken the city, and driven Menelaus into the castle, he inflicted all manner of cruelties upon his fellow citizens, putting to death without mercy, those whom he thought to be his adversaries, which he could light upon."

Says the writer of the II^d Maccabees, (chap. 5, v. 7) "Howbeit, for all this he obtained not the Principality," (the political and ecclesiastical power of Judea was vested in the high priest at this time) "but at the last received shame for the reward of his treason," "On the return of Antiochus out of Egypt, he (Jason) durst not tarry till he came to Jerusalem, but on his approach to that place, fled for fear of him, into the land of the Ammonites ; but being there accused before Aretas, king of the Arabians, whose kingdom reached into that country, he fled from thence also ; and after that, being forced to shift from place to place, pursued of all

men, and hated everywhere, for his wickedness toward God, his country, and his religion ; and finding safety no where in those parts, he was cast out from thence, first into Egypt, and from thence again into Lacedemonia, where he perished in exile and misery, without having any one to give him a burial." A just reward for a life of Simony, treason, treachery, and cruelty, a scene seldom witnessed in the world's history. A Jerusalem Julian, a true type of this (Julian) prince of apostates!*

Antiochus hearing of this, concluded that the whole nation had revolted ; and being informed that the people had made great rejoicings at the report of his death, he determined to take a severe revenge, and went up with a great army, as well as with great indignation against Jerusalem. He besieged the city, took it by storm, and slew forty thousand persons. During the three days that it was abandoned to the fury of the soldiers, he caused eighty thousand men to be inhumanly butchered, forty thousand more were taken prisoners, and the like number sold to the neighboring nations as slaves.†

But not satisfied, this impious monarch entered forcibly into the temple as far as the sanctuary, and the most sacred places, led by the high priest Menelaus, uttering blasphemous language, he broke into the Holy of Holies. He also polluted the temple and altar with swines flesh, and "broth of abominable things." For having sacrificed a great *sow* on the altar, he boiled a part of the flesh, and sprinkled the *whole temple* with the broth. After this, adding sacrilege to profanation, he carried away the altar of perfumes, the table for the shewbread, the candlestick with seven branches, belonging to the sanctuary ; all these were of pure gold. He seized on the sacred treasures, and all the great vessels of the temple ; searched the subterranean vaults, and in this manner collected eighteen hundred talents of gold. He plundered, also, the city, and returned to Antioch, laden with the spoils of Judea and Egypt ; all which, together, amounted to immense sums. To complete the calamity of the Jews, Antiochus at his setting out, appointed as governor over Judea, a Phrygian, named Philip, a

*See Prideaux, vol. 1, p. 115.

† See Rollin's Ancient History.

man of great barbarity ; he nominated Andronicus, a man of the like barbarous disposition, governor of Samaria ; and bestowed on Menelaus, the most wicked of the three, the title of high-priest, investing him with the authority annexed to that office.

These calamities had been foretold to Jerusalem by strange phenomena in the skies, which had appeared there sometime before, during forty days successively. These were men, some on horseback, some on foot, armed with shields, lances, and swords, who, forming considerable bodies, combatted in the air like two armies in battle. The writer of the Maccabees gives us this account. The reader will call to mind the strange prodigies related by Josephus as seen before the destruction of Jerusalem by the Romans.

Antiochus having terribly scourged the city of Jerusalem, and placed a garrison of Macedonians in the citadel, returned into his own land. This the translators term "*exploits*," and truly they were.

VERSE TWENTY-NINTH.

"AT THE TIME APPOINTED HE SHALL RETURN AND SHALL COME TOWARD THE SOUTH ; BUT IT SHALL NOT BE AS THE FORMER, OR AS THE LATTER."

"At the time appointed he shall return and shall come toward the South." Antiochus finding that his treachery was detected, and that the two brothers had united their counsels and strength for their mutual support, threw off the mask, (B. C. 168).

And, therefore, early the next spring, he sent a fleet to Cyprus to secure that island ; and, at the same time, marched in person by land, to make another or fourth invasion of Egypt. He purposed, without owning the interests of either of his nephews, to suppress them both, and make an absolute conquest of the whole kingdom. Having raised a large army, he marched towards the frontiers of Egypt, passed through Cœle-Syria, and entered Egypt. The inhabitants of Memphis now submitted to him, when the other Egyptians, partly

out of love, and partly out of fear, submitted also ; he thus came by easy marches to Alexandria.

"But it shall not be as the former, or as the latter." He had not the same success *"as the former,"* when he overthrew the Egyptian army at Pelusium ; nor *"as the latter,"* when he took Memphis, and subdued all Egypt except Alexandria.

VERSE THIRTIETH.

"FOR THE SHIPS OF CHITTIM SHALL COME AGAINST HIM, THEREFORE HE SHALL BE GRIEVED AND RETURN, AND HAVE INDIGNATION AGAINST THE HOLY COVENANT : SO SHALL HE DO ; HE SHALL EVEN RETURN, AND HAVE INTELLIGENCE WITH THEM THAT FORSAKE THE COVENANT."

"For the ships of Chittim shall come against him, therefore he shall be grieved and return." Chittim is well known to mean the Roman Empire. Chittim was one of the sons of Javan, who was one of the sons of Japheth, by whose posterity "the Isles of the Gentiles were divided," and peopled.* That is, Europe, and the countries, to which the Asiatics passed by sea, for such the Hebrews called *Islands*.

Chittim is used for the descendants of *Chittim*, as *Asshur* is put for the descendants of *Asshur*, that is, the Assyrians ; but what people were the descendants of *Chittim*, or what country was meant by the *coast of Chittim*, is not so easy to determine. The critics and commentators are generally divided into two opinions ; the one asserting that Macedonia, and the other that Italy was the country here intended ; and each opinion is recommended and authorized by some of the first and greatest names in learning ; as, not to mention any others, Grotius and Le Clerc, contended for the former, Bochart and Vitringa are strenuous for the latter ; but there is no reason why we may not adopt both opinions ; especially as it is very well known and agreed, on all hands, that colonies came from Greece to Italy ; and as Josephus saith, that all islands and most maritime places are called *Chethim* by the Hebrews. So much plainly appears, that wherever

* See Genesis 10, v. 5.

the land of Chittim or the Isles of Chittim are mentioned in Scripture, there is evidently meant some countries or islands in the Mediterranean. This is the opinion of Calmet, and Dr. A. Clark.

At this time the Romans had conquered most of the Grecian States ; Æmilius, the Roman consul, had just conquered the kingdom of Macedonia, and it was in effect added to the Roman Empire.

The "*ships of Chittim*," therefore, are the ships which brought the Roman ambassadors, who came from Italy, touched at Greece, and arrived in Egypt, being sent by the senate, at the supplication of the Ptolemies, to command a peace between the contending kings.

The younger Ptolemy, and his sister Cleopatra, had sent ambassadors to the Roman senate, with an urgent appeal to them for help against Antiochus. The Romans fearing the growing power of that prince, resolved to prevent by negotiation, or force of arms, his annexing Egypt to Syria ; which would render him formidable to them. They accordingly dispatched ambassadors in haste with a commission, first to go to Antiochus, and after that to Ptolemy, and to signify to them that it was the desire of the senate that they should desist from making any further war upon each other ; and that if either of them should refuse to do so, him, the Roman people, would no longer hold to be either their friend or ally. Taking with them the Egyptian ambassadors, they came in haste to Brundisium, and passing over to the Grecian shore, from thence by the way of Chalcis, Delos, and Rhodes, they came to Alexandria, just as Antiochus was marching upon the city.

When he came within seven miles of Alexandria, he heard that ships were arrived there from Rome, with *Legates* from the senate. He went to salute them ; they met a mile or two from the city. Antiochus seeing Popilius, with whom he had been intimately acquainted at Rome, when he was a hostage in that city, opened his arms to embrace him, as his old friend. The Roman, who did not consider himself on that occasion as a private man, but a servant of the public, desired to know before he answered his compliment, whether he spoke to a

friend or an enemy of Rome. He then gave him the decree of the senate, bade him read it over, and return him an immediate answer. Antiochus after perusing it, said that he would examine the contents of it with his friends, and give his answer in a short time. Popillius enraged at the king for talking of delays, drew with the wand he held in his hand, a circle round Antiochus, and then raising his voice, "Answer," said he, "the senate before you stir out of that circle!" The king, quite confounded at so haughty an order, after a moments reflection replied, that he would act according to the desire of the senate. Popillius then received his civilities, and behaved afterwards, in all respects, as an old friend. How effectual was this blunt loftiness of sentiment and expression; the Roman, with a few words, struck terror into the king of Syria, and saved the king of Egypt.

The circumstance which made the one so bold, and the other so submissive, was the news that arrived just before of the great victory gained by the Romans over Perseus, king of Macedonia. From that instant, every thing gave way before them, and the Roman name grew formidable to all princes and nations. Such a haughty carriage as that of Popillius may do when backed by the terror of the Roman name and arms; but while cabinets should be open, frank, and bold, a mild and gentlemanly carriage is best adapted to secure the ends of negotiation. National sensibilities are acute, and should not be needlessly wounded. This is a singular account, but well supported by historians.*

It was without doubt a great mortification to Antiochus to be so humbled and disappointed of his expected prey.

A few days after the treaty with the Roman ambassadors, Antiochus drew off his forces from menacing Alexandria, and took up his march for Syria; as the prophet says, "*he shall be grieved and return,*" so Polybius, the heathen, says, "*he led back his forces into Syria grieved and groaning;*" but thinking it expedient to yield to the times for the present. Antiochus, to show his submission to the Roman senate, sent ambassadors to Rome, who informed the senate, "that the peace

* See Polybius, Livy, Vellius, Poterulus, Maximus, and Justin,—followed by the moderns,—Rollin, D. Prideaux, Bishop Newton, Dr. A. Clark, and others.

which the senate had been pleased to grant their sovereign, appeared to him more glorious than the most splendid conquests ; and that he had obeyed the commands of the Roman ambassadors as strictly as if they had been sent from the Gods." How grovelling, and at the same time how impious was all this ! But Antiochus was called by the prophet "*a vile person.*"

"And have indignation against the holy covenant ; so shall he do ; he shall even return and have intelligence with them that forsake the holy covenant." Antiochus returning out of Egypt, exasperated to see himself forcibly dispossessed by the Romans, of a crown which he looked upon as already his own, made the Jews (though they had not offended him in any manner), feel the whole weight of his wrath. In his march through Palestine, he detached twenty-two thousand men ; the command of whom he gave to Apollonius, who was over the tribute, with orders to destroy the city of Jerusalem.

Apollonius arrived there just two years after this city had been taken by Antiochus. At his first coming, he did not behave in any manner as if he had received such cruel orders, and waited till the first Sabbath before he executed them ; then, seeing all the people assembled peaceably in the synagogues, paying their religious worship to the Creator, he put in execution the barbarous commission he had received ; and setting all his troops upon them, commanded them to cut to pieces all the men, and seize all the women and children for slaves. These commands were obeyed with the utmost cruelty and rigor. Not a single man was spared ; all they could find being cruelly butchered, insomuch that every part of the city streamed with blood ! The city was afterwards plundered, and set fire to in several parts, after all the rich movables had been carried off. They demolished such parts of the houses as were still standing ; and with the ruins, built a strong fort on the top of one of the hills of the city of David, opposite to the temple, which it commanded. They threw a strong garrison into it, to awe the whole Jewish nation, and made it a depot of arms, furnished with good magazines, where they deposited all the spoils taken in the plunder of the city.

"This fortress, by the advantage of its situation, being thus higher than the mountain of the temple, and commanding the same ; from thence the garrison soldiers fell on all those that went up thither to worship, and shed their blood on every side of the sanctuary, and defiled it with all manner of pollutions, so that from this time the temple became deserted, and the daily sacrifices omitted ; and none of the true servants of God, durst any more go up thither to the temple to worship ;" "insomuch that the inhabitants of Jerusalem, fled because of them ; whereupon the city was made the habitation of strangers, and became strange to those who were born in her ; and her own children left her. Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her Sabbaths into a reproach, her honor into contempt." (1st Macc., chap. 1, v. 38). Thus in the year B. C. 168 ceased at Jerusalem, under the persecution of Antiochus, the temple service. "Desolation and abomination" reigned around, a fit type of the "abomination" set up by the Roman power under Titus.

Antiochus, having returned to Antioch from his Egyptian expedition, resolved on the utter extinction of the Jewish name and religion. "*He had intelligence with them that forsook the holy covenant.*" Menelaus, the apostate high priest, and those of his party, were the king's chief instigators against their religion and their country. Persons of this class have always been the fiercest persecutors, and most dangerous enemies of the Church of God.

Antiochus issued a decree, that all nations within his dominions, leaving their former rights and usages, should conform to the religion of the king, and worship the same gods, and in the same manner as he did ; which although couched in general terms, was nevertheless levelled against the Jews. It totally prohibited every part of the Jewish religion. These cruel laws were carried out to their full extent. As an instance :—Two women were found at Jerusalem, to have circumcised their male children, of which they had been lately delivered. They hung those children about their mother's necks, and having led them in this manner through the city, cast them headlong over the steepest part of the walls ; and slew all those who had been accessory with them in the per-

formance of this forbidden rite. And with the same severity they treated all who were found in the practice of any one of their former religious usages, contrary to what the king had commanded. Having profaned the temple, Sabbaths, and other festivals, he forbade the circumcision of children, and carried off and burned all the copies of the law wherever they could find them, abolished all the ordinances of God in every part of the country, and put to death all who were found to have acted contrary to the decree of the king. To establish the Grecian worship the sooner in every part of the nation, altars and chapels, filled with idols, were erected in every part of the city, and sacred groves planted. They set officers over these localities, who caused all the people to offer sacrifices within them every month, (on the day of the month in which the king was born), and made them eat swine's flesh, and other unclean animals sacrificed there.

And when the feast of *Bacchus*, the god of drunkenness came, and processions were made as usual among the heathen Greeks, to the honor of that abominable deity, the Jews also were forced to join therein, and carry ivy, (which was sacred to Bacchus, and always carried in their processions), as the rest of the heathen did, according to the idolatrous usage of the day, and to complete the desolation of the city, the sacred temple itself was consecrated to Jupiter Olympius.

At this time, (B. C. 168) arose Mattathias, a priest of the course of Joarib, a very honorable man, courageous, and zealous for the law of his God. He was the father of five sons, all valiant men; patriots like himself, and known as the *Maccabees*. He rose against the king's command—stemmed the torrent of general corruption around him—slew a Jew in the act of offering to idols—slew, also, the king's commissioner, and his attendants—raised the Jewish standard—became a reformer, and gathered around him men like himself; zealous for God and his worship. He retired with them to the mountains, where he was followed by thousands, who fled from persecution, and were resolved to fight for their lives, liberties, and religion, till the deserts of Judea were filled with them. In a cave near Jerusalem one thousand had fled for safety. Philip, the Phrygian, whom Antiochus had left gov-

ernor of Judea and Juresalem, with an army, shut them in till the Sabbath day, when he cut them to pieces without resistance, as they thought it unlawful to fight on the Sabbath. On hearing of this, Mattathias, with his friends, held a council, when they concluded, that henceforth they would repel an *attack* on the Sabbath day. This has been a law among the Jews, and continues still in force.

Antiochus hearing that his decrees were not as implicitly obeyed in Judea, as in all the other nations, went thither in person, to see them enforced. He then exercised the most horrid cruelties over all such Jews as refused to abjure their religion, in order to force the rest by the dread of the like inhuman treatment, to comply with what was required of them. At this time happened the martyrdom of Eleazer, an aged man, of a beautiful countenance and virtuous life, one of the principal scribes. He resolutely refused to eat swine's flesh, and fell a victim to the fury of Antiochus. Also the mother and her seven sons, commonly called the Maccabees, Antiochus cruelly tortured to death, by every mode of torture his satanic ingenuity could devise.* To these times of bloody persecution the Apostle doubtless alludes, (Heb. 11, v. 35) "And others were tortured not, accepting deliverance, that they might obtain a better resurrection," &c.

During this persecution of the Jews, the Samaritans, their neighbors, threw themselves into the arms of Antiochus. They readily received the Grecian worship, and actually sent to Antiochus to have their temple consecrated to Jupiter, the protector of strangers. Antiochus accepted the offer, and sent orders to Nicanor to consecrate their temple on Mount Gerizim, as they desired. The Samaritans renounced all affinity to the Jews, and became ever after, their enemies. Even to the time of Christ, the Jews and the Samaritans had no dealings with each other.

When Antiochus issued his decree for the suppressing of the Jewish religion, one main instruction given to his agents for that purpose, was, everywhere to take away, and suppress the law of Moses ; for, that being the rule of their religion, were it taken away, he thought the religion itself must ne-

*See Maccabees, chapter 7.

cessarily cease with it. Therefore, orders were issued commanding all that had any copies of the law, to deliver them up, and the punishment of death, was severely inflicted upon all who were afterwards found retaining any of them ; and by this means the persecutors got into their hands all the copies of the law which were in the land, save only such as those who fled into the desert, carried with them thither. But this persecuting order, extended only to the five books of Moses, and not to the writings of the prophets. Those who persisted still in the Jewish worship, instead of the lessons which had hitherto, from the time of Ezra, been read out of the law on every Sabbath, now read like portions out of the prophets ; and upon this occasion, the public reading of the prophets was first introduced into their synagogues, and continued ever after.

When the persecution was over, and the reading of the law again restored to their synagogues, the prophets were also read with it ; instead of the one lesson which was read before, they thenceforth had two ; the first out of the law, and the second out of the prophets. Jesus himself sanctioned this custom by reading in the synagogue out of the prophet Isaiah.*

This year, (B. C. 166) died Mattathias, being very old and worn out with the fatigues of this warfare. Before his death, he called his five sons together, exhorted them to stand up valiantly for the law of God, against their persecutors, appointed Judas for their general, and Simon as president of the council. Soon afterwards Mattathias died, and was interred at Modin, in the burying place of his ancestors, all the faithful Israelites shedding floods of tears at his death.

His son, Judas Maccabæus, played well his part, and ably led the forces of Israel against the power of Antiochus. He took for a motto on his standard, a Hebrew sentence, found in Exodus 15, v. 11 : " Who is like unto thee among the gods, O Jehovah ! " From which, Judas and his followers derived the name of Maccabæus, or Maccabees ; the word Maccabi being an abbreviation formed by the initial letters of this sentence.

Antiochus finding that Paulus Æmilius, after having defeat-

*See Luke, chapter 4, verse 16:21.

ed Perseus, and conquered Macedonia, had solemnized games in the city of Amphipolis, was desirous to have the same spectacle exhibited at Daphne, near Antioch. He appointed the time for them, sent to invite spectators, and drew together prodigious multitudes. The games were celebrated with incredible pomp, cost immense sums, and lasted several days. The part he acted during the whole time, answered in every respect to the character given him by Daniel: who calls him a "vile," or contemptible "person." He there performed so many mad actions, before that vast multitude of people, who were assembled from different parts of the earth, that he became the laughing stock of them all; and many of them were so disgusted, that, to avoid being spectators of conduct so unworthy of a prince, and so repugnant to the rules of modesty and decorum, they refused to go any more to the feasts to which he invited them.

While Antiochus was thus playing the fool at Daphne, Judas was acting another part in Judea. After having levied an army, he fortified the cities, rebuilt the fortresses, threw strong garrisons into them, and thereby awed the whole surrounding country.

Apollonius, who was governor of Samaria, under Antiochus, thinking he should be able to check the progress of Judas, and do Antiochus a pleasure, marched directly against him. Judas defeated him, and made a great slaughter of his troops; and finding the sword of Apollonius among the spoils, he took it, and fought with it ever after.

Seron, another commander, who had flattered himself with the hopes of avenging the affront his master had received, met with the fate of Apollonius—he also was defeated, and killed in the battle.*

When news was brought to Antiochus of this double defeat, he was exasperated to fury. Immediately assembling all his troops, which formed a mighty army, he determined to destroy the whole Jewish nation, and settle another people in their country. But when his troops were to be paid, he had not sufficient sums in his treasury, having exhausted them in the foolish expenses he had incurred. For want of money, he

* See Maccabees 3, v. 26.

was obliged to suspend the vengeance he meditated against the Jewish nation, and all the plans he had formed for the immediate execution of that design. Antiochus had given great offence throughout the empire, by abolishing the ancient religions of the various nations in Persia and Armenia, and they rebelled against him, and refused the usual taxes.

To remedy these grievances as well as a multitude of others, he resolved to divide his forces into two parts; to give the command of one of his armies to Lysias, (a nobleman of the royal family), to subdue the Jews; and to march the other into Armenia, and afterwards into Persia; to reinstate the affairs of those provinces in their former flourishing condition. He accordingly left Lysias the government of all the countries on this side of the Euphrates, and the care of his son's education, who was called afterwards Antiochus Eupator, then only seven years of age. He passed over Mount Taurus into Armenia, defeated Artaxias and took him prisoner; marched thence into Persia, supposing he should easily collect the tribute, there in arrears to him. He flattered himself that he should find sums sufficient to fill his coffers, now empty, and reinstate all his affairs upon their former prosperous foundation.

The energy and success of Judas, in carrying out his reforms, and wresting the strong holds of Judea from Antiochus, induced Lysias to lose no time in bringing a sufficient power into the field to crush Judas at once. Forty-seven thousand troops were therefore sent against Judea, under the command of Ptolemy Macron, governor of Coele-Syria and Palestine. Antiochus had given orders to pluck up the Jews from their own land, and people Judea with strangers. A proclamation was published through the neighboring countries, that all the prisoners taken in that war, should be sold at the rate of ninety for a talent.

This brought to the Syrian camp not less than a thousand opulent merchants, with their attendants, to purchase and lead away the captives into slavery.

Judas and his men, after supplicating God's help at Mizpa, fell upon this numerous army, routed and slew nine thousand of them. After this, Judas led back his men to take the spoils

of the enemy's camp, where they found great riches, and secured all the money as a prize, which the merchants had brought thither to buy them with ; and several of the Syrian merchants they actually sold for slaves, who had come thither, as to a market, to have bought *them* for such. The next day was the Sabbath ; the Hebrews gave God the praise, for so signal a deliverance, in a transport of joy.

Judas encouraged by the important victory he had gained, and reinforced by a great number of troops which this success brought to him, employed the advantage which this gave him, to distress the rest of his enemies. Knowing that Timotheus and Bacchides, two lieutenants of Antiochus, were raising troops to fight him, he marched against them, defeated them in a great battle, and killed upwards of twenty thousand of their men.

Lysias, (B. C. 165) on hearing of the ill success of the king's army in Judea, and the great losses he had sustained in that country, was in great astonishment and perplexity.

Knowing, however, that the king had a strong desire to extirpate that nation, he made mighty preparations for a new expedition against the Jews. He accordingly assembled an army of sixty thousand foot, and five thousand horse,—all chosen troops, and putting himself at their head, marched into Judea, firmly resolved to lay waste the whole country, and to destroy all the inhabitants.

He encamped at Bethsura, a city to the south of Jerusalem, towards the frontiers of Idumea. Judas met him with ten thousand men ; flushed with victory, and assured of divine assistance, he engaged the enemy with this inconsiderable body of troops, killed five thousand of them, and put the rest to flight. Lysias dismayed at the determined valor of the Jews, resolved to conquer them or perish in the attempt. He therefore led back his shattered army to Antioch, intending to renew the attack next year, with a more powerful force.

Judas being left master of the field by the retreat of Lysias, took advantage of this opportunity, and marched to Jerusalem, where he recovered the sanctuary from the heathens. He found the city a heap of rubbish, and the sanctuary desolate and profaned. He purified and dedicated the temple to

the service of God. This solemn dedication continued a week, and was spent in thanksgiving for the deliverance that God had vouchsafed them: And it was ordained that the anniversary of it should be solemnized every year. This festival was called the feast of dedication, during which time they all illuminated their houses, by setting up candles at every man's door, from whence it was called the feast of lights, (B. C. 165).

The temple service received no further interruption till the city and temple were destroyed by the Romans.

The neighboring nations jealous of the prosperity of the Jews, made a league to destroy them, and resolved to join Antiochus, in order to extirpate that people. But the death of that prince soon after, disconcerted their plans, and broke up the coalition.

Antiochus was then in Persia, levying the tribute, which had not been regularly paid. He was informed that Elymais was thought to abound with riches; that in a temple of that city (which Polybius says was dedicated to Diana,—to Venus according to Appian), prodigious sums were laid up. He went thither, with a design to take the city, and plunder the temple, as he had before served Jerusalem. But his design being made known, the country people and the inhabitants of the city took up arms to defend their city and temple, and gave him a shameful repulse. Antiochus thunder struck at this disgrace, withdrew to Ecbatana, in Media.

To add to his affliction, news was brought him at that place of the defeat of Nicanor and Timotheus in Judea. In the violence of his rage, he set out with all possible expedition, in order to make that nation feel the dreadful effects of his wrath; venting nothing but menaces on his march, and breathing only final ruin and destruction. Advancing in this disposition toward Babylonia, which was in his way, fresh expresses came to him with advice of the defeat of Lysias, and also that the Jews had retaken the temple, thrown down the altars and idols which he had set up in it, and re-established their ancient worship. At this news his fury increased. He immediately commanded his charioteers to drive with the utmost speed, in order that he might have an opportunity to

satiated fully his vengeance. Threatening to make *Jerusalem the burying place of the Jewish nation, and not to leave one single inhabitant in it.*

He had scarcely uttered that blasphemous expression, when, says the author of the Maccabees, "The Lord Almighty, the God of Israel, smote him with an incurable and invisible plague; for as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts."* But still his pride was not abated by this shock, nor would he slacken his speed, but drove furiously on, till he was thrown with violence out of his chariot. He was badly bruised and hurt in every part of his body; his attendants were forced to carry him on a litter, but not being able to bear even this, he was forced to stop at a town called Tabæ in the confines of Persia and Babylonia, and there take to his bed. Worms crawled from every part of him; a filthy ulcer broke out in his secret parts, wherein were bred an innumerable quantity of vermin, continually flowing from it, and such a stench proceeded from him, as neither his attendants nor himself could well bear; his flesh fell away piece-meal, and in this condition he lay languishing and rotting till he died. And all this time he was tormented by reflections on his former conduct. He was now convinced that the hand of the God of Israel was upon him. "It is meet," says he, "to be subject unto God; and man, who is mortal, should not think of himself as if he were a God." His cruel persecution of the church of God, together with his plundering the temple at Jerusalem, preyed upon his guilty conscience continually, like frightful ghosts. Polybius attests the truth of this, and relates that Antiochus was troubled with a perpetual delirium; imagining that spectres stood perpetually before him, reproaching him with his crimes. This historian, who was unacquainted with the Scriptures, assigns as the cause of this punishment, the sacrilegious attempt formed by Antiochus against the temple of Diana in Elymais.

Not so the writer of the book of Maccabees, and Josephus, the Jewish historian,—and Antiochus himself, who, with one consent, attributed his sufferings to what he did at Jerusalem,

* See Maccabees, chapter 9, v. 5.

as their cause. In his anguish of mind and dread of the future, he made many promises and vows to the God of Israel, but that Being heard him not. After exhorting his son to a better life, he expired in agony, darkness, and despair, after an inglorious reign of eleven years, (B. C. 164 or 165). A remarkable instance this, of a life of sin and cruelty in high places, terminated by a stroke of Divine justice.

The remarks of Dean Prideaux are worthy of note: "I cannot forbear here remarking, that most of the great persecutors have died the like death, by being smitten of God in the like manner in the secret parts. Thus died Herod, the great persecutor of Christ and the infants at Bethlehem, and thus died Galerius Maximianus, the author, and the great persecutor of the tenth and greatest persecution against the primitive Christians; and thus also died Philip, the Second, king of Spain, as infamous for the cruelty of his persecutions, and the numbers destroyed by it, as any of the other three."

Antiochus Epiphanes having been a great persecutor of the Jewish church, and the type of Antichrist, which was to oppress the Christian church in after times; more is said of him in the prophecies of Daniel, than of any other prince which these prophecies relate to.

The character of Antiochus, as given by Daniel, is abundantly borne out, by Heathen, Jew, and Christian writers. He was, doubtless, a prince of some sterling qualities, but his leading traits were those of low buffoonery, and consummate deception. Addicted to sensual indulgences, he was a beastly drunkard, and proverbially licentious; the streets of Antioch witnessed his unnatural, (open), sexual indulgences. His vanity was unbounded, and to gratify this propensity, he attempted to rival Greece and Rome, in their games, which cost him immense sums. He gave lavishly of the wealth of his empire, to friends, and even strangers. He was exceedingly tyrannical and arbitrary; was guilty of Simony, although an Emperor, and readily embarked in any sacrilegious attempt, whether to change the religion of the kingdom, or plunder the temples of the gods. Antiochus was a man of blood, cruel and fierce as the tiger of Bengal; witness the horrid butchery of the mother and her seven sons. From some cause

he especially hated the Hebrew people, and their religion, and nought but his death, humanly speaking, prevented his swallowing up, in his wrath, the whole Jewish nation !

“No prophecy was ever fulfilled in so clear, so perfect, and so indisputable a manner as this.” Porphyry, who was a learned heathen, born at Tyre, (A. D. 233), and wrote a very voluminous treatise against the faith of Christ, a “professed enemy of the Christian religion, as well as of the Old and New Testaments, being infinitely perplexed in finding so great a conformity between the events foretold by Daniel, and the relations given by the best historians, did not pretend to deny this conformity, for that would have been repugnant to sense, and denying the shining of the sun at noon-day. However, he took another course, in order to undermine the authority of the Scriptures. He himself labored, by citing all the historians extant, at that time, and which are since lost, to show, in a very extensive manner, *that whatever is written in the eleventh chapter of Daniel, happened exactly as foretold by that prophet*, and he concluded from this perfect uniformity, that so exact a detail, of so great a number of events could not possibly have been written by Daniel so many years before they happened ; and that this work must certainly have been written by some person who lived after Antiochus Epiphanes, and borrowed Daniel’s name.”

“In this contest between the Christians and heathens, the former would indisputably carry their cause, could they be able to demonstrate, by good proofs, that Daniel’s prophecies were really written by him. This they proved unanswerably, by citing the testimony of a whole people. I mean the Jews, whose evidence could not be suspected or disallowed, as they were still greater enemies to the Christian religion than the heathens themselves. The reverence they had for the sacred writings, of which Providence had appointed them the depositaries and guardians, was so great, that they would have thought him a criminal and sacrilegious wretch, who should have attempted only to transpose a single word, or change one letter in them ; what idea then would they have entertained of that man who should pretend to introduce any supposititious books into them ? Such are the witnesses who

attested the reality of Daniel's prophecies." "And were there ever proofs so convincing, or cause so victorious?" The certainty of the Christian religion, becomes by such proofs, in a manner, palpable and self-evident. "Thy testimonies are very sure, O Lord forever." (Psa. 93, v. 5).*

VERSE THIRTY-FIRST.

"AND ARMS SHALL STAND ON HIS PART, AND THEY SHALL POLLUTE THE SANCTUARY OF STRENGTH, AND SHALL TAKE AWAY THE DAILY SACRIFICE, AND THEY SHALL PLACE THE ABOMINATION THAT MAKETH DESOLATE."

"*And arms shall stand on his part.*" Up to this part of the angel's narrative, commentators are generally agreed; here, writers diverge; one taking one path, and another another; but the principal part think Antiochus Epiphanes is meant to the end of the chapter. This was the opinion of Porphyry, the heathen, and of Grotius, one of the Christian fathers. Among the moderns, I would mention Dean Prideaux, also Mathew Henry, Benson, A. Barnes, and others. To say the most, what follows can be but in part applied to the times of Antiochus Epiphanes. In defense of this position, we invite attention to the following arguments: Verse 33d reads: "And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil many days." It cannot be said of the devout Jews, or of any of the Maccabees, that they "*instructed many*," and made many proselytes to their religion; neither did the Antiochian persecution continue "*many days*," or years, according to the prophetic style, for it lasted only a *few years*; but apply this to the Christians, and all is clear. And again, verse 34th: "Now when they shall fall, they shall be holpen with a little help." Can the political reforms, and religious successes of the Maccabees, be called a "*little help*," when it prevailed and triumphed over all the power of Antiochus, and established the Jewish religion, and government, upon a firmer basis than

* See Rollin's History and Prideaux's Connexions.

before? But apply this to the persecutions the Christians suffered under the Roman emperors, and the conversion of Constantine, the emperor, to Christianity, and all is applicable. Verse 36th: "And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper." Did Antiochus *exalt himself above every God*? did he ever claim Divine honors at all? rather, was he not one of the most superstitious of princes? Verse 37th: "Neither shall he regard the god of his fathers." This cannot be true of Antiochus; to the contrary, he compelled all, and especially the Jews and Samaritans, to conform their worship to the religion of the Greeks; of which he was passionately fond.

Another property of the power here described is, that "he should not regard the desire of women." Neither can this with any truth, be said of Antiochus, who, besides having a wife, was lewd and vicious to such a degree, that he had no regard for common decency, but would prostitute his royal dignity, and gratify and indulge his lusts publicly, in the presence of the people. He had a favorite concubine, whom he called after his own name, Antiochus. To her he assigned two cities in Cilicia, Tarsus and Mallus, for her maintenance; and the inhabitants, rather than submit to such indignity, rebelled against him. Verse 38th: "But in his estate shall he honor the God of forces, and a God whom his fathers knew not, shall he honor with gold and silver and with precious stones and pleasant things." The god whom his fathers knew not, says Grotius, was Baal Semen, the same as Jupiter Olympius; but if so, how was that deity unknown to the Romans, and Macedonians? Verse 39th: "Thus shall he do in the most strong holds with a strange God, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain." But how could Jupiter, whom he had always worshipped, be called a strange God? Nor do we know of any division of the land for gain, under Antiochus; but if the Anti-Christian apostacy is meant here, as doubtless it is, then the likeness is horribly exact, as we shall show as we advance. Thus, to the end of

the chapter, difficulties that cannot be reconciled with the life of Antiochus, meet us at every step. We must therefore look for the fulfillment of these prophecies from another quarter.

In chapter 10, verse 14, the angel says to Daniel: "Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days." FROM WHICH IT APPEARS THE LAND OF ISRAEL MUST BE KEPT STEADILY IN VIEW THROUGH EVERY PART OF THIS NARRATION. This is, I think, THE KEY to the understanding of this subject; and whoever loses sight of this point, in commenting on this subject, will doubtless get off the track. I assume *this point*: that whatever is written in the Eleventh Chapter of Daniel, *relates directly or indirectly to the Jewish people*, their history, their church, their dispersions, &c.

"*And arms shall stand.*" This cannot be said of Antiochus Epiphanes; as to humble and destroy the Jewish people, was a cherished design of that king. Army after army had been sent against them to no purpose; that high spirited people had drained Syria of her choicest troops, and the whole power of Antiochus could not defeat and crush the Maccabees. Judas, their leader, "practiced and prospered," and *stood up* over the power of Syria; which power soon lost its hold upon Palestine entirely, and the Roman Eagle is seen spreading its wings over that devoted country; and thus an end is put to Daniel's third beast.* Hitherto Daniel had described the actions of the kings of the *North* and *South*, up to the conquest of Macedonia by the Romans; when we lose sight of the kingdom of Syria entirely.

"*Arms*" are every where in this prophecy of Daniel put for the military power of a kingdom; and they *stand up* when they conquer and grow powerful.†

In the year B. C. 168, Paulus Æmilius, the Roman general, gained a decisive victory over Perseus, king of Macedonia, in a battle fought near the city of Pydna, which extinguished the Grecian power. Here, too, the famous Macedonian phalanx, (first formed by Philip, the father of Alexander, and king of Macedonia), was broken, and cut to pieces.

* See Daniel 8th. verse 5th, to the end of the chapter.

† Sir I. Newton on Daniel.

Perseus, attempting to recover the power and glory of Greece, which was now eclipsed by that of Rome, drew together a numerous and well equipped army, and with it, came in conflict with the veteran legions of Rome. The Macedonian phalanx distinguished themselves in the beginning of this battle above all the king's troops. Upon which Paulus Æmilius advancing to the front ranks, found that the Macedonians, who formed the head of the phalanx, drove the points of their pikes into the shields of his soldiers in such a manner, that the latter, in spite of all their efforts, were unable to reach them with their swords; and he saw at the same time, that the whole front line of the enemy joined their bucklers, and presented their pikes. This rampart of brass, and forest of pikes, impenetrable to his legions, filled him with astonishment and terror! The sight must have been appalling! The front ranks were armed with short but strong pikes, which they held firm in their hands; at the same time, each held a shield or buckler, ingeniously and compactly interwoven with his comrade's shields on the right and left. The second rank was armed like the first, with the spear sufficiently long, so that the point reached in a line with the spears of the front rank; the third and fourth ranks were armed and fixed as the former. The spears of these men bristling out in front, one a little above another, appeared like a wall of spears; at the same time, their shields were so ingeniously and firmly fixed, that the men appeared covered over with brass armor. They were also well supplied with armor of defense, as a helmet, &c. To strengthen this formidable corpse, a line of men fixed their backs firmly against the backs of their comrades in front, and thus held them to the charge; these also were held by another rank who succored them. When the phalanx was pressed in front, sometimes, this formidable body was doubled, or made sixteen deep! It was chiefly by the aid of this powerful corpse, that Alexander, with but thirty thousand troops, defeated Darius, the Persian emperor, with six hundred thousand.

But, at length, the inequality of the ground, and the great extent of the Grecian front, not admitting the enemy to continue every where that close line of bucklers and pikes, Paulus

Æmilius observed that the Macedonian phalanx was obliged to leave openings at intervals, and that it fell back on one side, while it advanced on the other ; which must necessarily happen in great armies, when the troops, not always acting with the same vigor, fight also with different success.

Paulus Æmilius, being an able general, knew how to improve these advantages. Dividing his troops into platoons, he gave orders for them to fall into the void spaces of the enemy's battalions, and to attack them no longer in front by a general charge, but by small detachments, and in different places at the same time. The Romans immediately fell into the openings, (and thus put it out of the enemy's power to use their long pikes,) charging them in flank and rear, where they were uncovered, and with their heavy swords, shivered their armor and cut them to pieces. The phalanx was soon broken, and its force, which consisted solely in its union, and the weight of the whole body together, vanished and disappeared. Perseus lost the battle, fell himself into the hands of the victor, and graced the triumph of Paulus Æmilius at Rome.

Thus Daniel's fourth beast, "dreadful and terrible and strong exceedingly," overthrew the Grecian Leopard, with its "four wings and four heads," and political dominion.* Macedonia thus became a Roman province about B. C. 168.

The Roman ambassadors coming into Syria, (B. C. 162) and finding that the king had more ships in his navy, and more elephants in his army, than the treaty, made with Antiochus the Great, after the battle of Mount Sypilus, allowed him, they caused these ships to be burnt, and the elephants to be slain, that exceeded the number allowed, and settled all things as they thought would be best for the Roman interest.

"Thirty-five years after the accession of Macedonia to the Romans, by the will of Attalus, the last king of Pergamus, the Romans inherited all Asia westward of Mount Taurus. Sixty-nine years after, they conquered the kingdom of Syria, and reduced it into a province ; and thirty-four years after they did the like to Egypt. By all these steps the Roman arms stood up over the Greeks : and after ninety-five years

* See Daniel, Chap. 7, v. 6, 7.

more, by making war upon the Jews, 'they polluted the sanctuary of strength, took away the daily sacrifice, and then placed there the abomination of desolation.' For this abomination was placed there after the days of Christ, Matt. 24, 15.* Bishop Newton says, (with whom in this, I fully agree) "All things duly considered, no interpretation of this passage appears so rational and convincing as that proposed by Sir Isaac Newton. 'In the same year that Antiochus, by the command of the Romans, retired out of Egypt, and set up the worship of the Greeks in Judea; the Romans conquered the kingdom of Macedon, the fundamental kingdom of the empire of the Greeks, and reduced it into a Roman province; and thereby began to put an end to the reign of Daniel's third beast. This is thus expressed by Daniel, Chap. 11: "*And after him arms,*" that is the Romans, "*shall stand up.*" Sir Isaac has doubtless discovered the true solution of the difficulties of this passage of Daniel, ("*And arms shall stand.*")

"*And they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.*" The next great event in Jewish history noticed by the prophet, is the destruction of Jerusalem by the Roman arms.

A little before the birth of Christ, the sceptre departed from Judea, and the land of Canaan became a Roman province. The power of life and death was taken out of the hands of the Jews; and the country taxed by the Romans. This was done by Pompey, who marched an army into Judea, took Aristobulus prisoner,—broke down the ancient walls of the city,—took the temple after an obstinate resistance of three months—slew twelve thousand of the Jews, and thus reduced Judea to the state of a Roman province, (B. C. 63.)

About this time, (or four thousand years from the creation, and four years before the Christian era,) our great Redeemer, "*who is God over all, blessed forever,*" appeared among us, manifested in the flesh: He wrought many miracles among

*See Sir Isaac Newton's Observations on Daniel, Chap. 12, p. 118. See, also, Chap. 9, p. 125, &c.

the people of the Jews ; taught them the purest doctrines and precepts ; led a life of spotless innocence ; openly reprobated the wickedness of their rulers, who impiously resolved on his death : They stirred up the people to accuse him, (innocent), and clamor for his blood, when Pontius Pilate gave sentence against him, to die on the cross as a malefactor. Thus, *they slew the prince of life, and hung him, on a tree, whom God raised up to be a prince and a Saviour, to give repentance, and dispense pardons to Israel.* This guilty act of the Jews filled up their cup of crime, and prepared them for their terrible misfortunes.

Florus, the Roman Procurator, the worst ruler Rome ever sent to govern Jerusalem, fearing the Jews would bring a charge against him to Cæsar, of avarice and cruelty, preferred rather to goad the Jews to open rebellion against the Romans, and thus cover up his crimes. He accordingly slew in one day, three thousand six hundred persons,—infants not excepted ; he slew also native Jews, who were of the equestrian order, and by the Roman law, could not be whipped or crucified. Paul, the apostle, enjoyed this privilege. Terrible insurrections occurred in the cities adjacent to Jerusalem, as in Cæsarea, Ascalon, and Alexandria. Thousands of the Jews were inhumanly murdered through the provinces of Rome. The Jews now prepared in earnest for the war, which was thought inevitable. Generals were appointed, and among them Josephus, the Jewish historian, and the city put in a state of defense. Cestus, a Roman general, had besieged Jerusalem, and when the city was about to fall into his hands, he suddenly, and without any apparent cause, drew off his army. Thus giving the Christian Jews an opportunity to leave the city, according to the command of Christ. (Mat. 24, v. 15:18).

When the Emperor Nero was informed of the insurrection in Judea, he appointed Vespasian to the chief command of the forces to be sent against that place. This man had distinguished himself in the wars of Germany and Britain, and had grown old in the Roman camp. Probably he was the Wellington of the day ; pre-eminently an able commander.

Vespasian marched upon Palestine with the Roman legions. In his march to the Jewish capital, he took their strong holds,

and slew thousands of their best soldiery. In thus ravaging the country, Josephus fell into his hands. At Jotapata, he had fought with desperation, but upon the fall of the city, Josephus retired to a cave, where he was discovered and taken by the Romans.

Upon the death of Nero, Vespasian was proclaimed emperor, A. D. 69. He hastened to Rome, but sent his son Titus with a select part of his army to take Jerusalem.

Titus hastened from Egypt to Palestine, and soon encamped before "the holy city," as the Jews called it. But Josephus says, "had the Romans made any longer delay in coming against these villains, the city would either have been swallowed up, by the ground opening upon them, or been overflowed by water, or else been destroyed by such thunder as the country of Sodom perished by, for it had brought forth a generation of men much more atheistical than were those that suffered such punishments; for by their madness it was that all the people came to be destroyed.*"

"They shall pollute the sanctuary of strength." The Jewish city and temple were not only the admiration of strangers for their great strength, but the Jews themselves were astonished at the work of their own hands. In Mat. 24, verse 1, it is said that "the disciples came to Jesus to show him the buildings of the temple;" doubtless their strength was the object of their admiration, as is seen from our Lord's answer; on which occasion our great Prophet and Teacher delivered the memorable prediction recorded in that chapter: "The buildings were to be demolished, and there was not to be left one stone upon another that was not to be thrown down; wars, rumors of wars, and commotions; nation rising against nation, and kingdom against kingdom; famines, pestilences, and earthquakes in divers places, though the greatest of human evils that mortals fear, were to be but the 'beginning of sorrows'—the heralds of heavier woes. Many false Christs were to appear, and to deceive many. The disciples of Jesus were to be persecuted, afflicted, imprisoned, hated of all nations, and brought before rulers and kings, for his name's sake; and

* See Josephus's History of the Wars, Book 5, Chapter 13.

many of them were to be put to death. Iniquity was to abound, and the love of many was to wax cold ; but the gospel of the kingdom was to be preached in all the world. The abomination of desolation was to be seen standing in the place where it ought not. Jerusalem was to be compassed about with armies, a trench was to be cast about it, and they were to be hemmed in on every side. And there were to be fearful sights and great signs from heaven. These were to be the signs that the end of Jerusalem was at hand. And there was to be great distress upon the land, and wrath upon the people ; the tribulations were to be such as had never been, and would never be. The Jews were to fall by the edge of the sword ; a *remnant* was to be led captive into all nations ; the temple demolished, and trodden down of the Gentiles, till the time of the Gentiles should be fulfilled. These prophecies were delivered in a time of perfect peace, and yet were all fulfilled ere the lapse of a single generation.”*

How circumstantial and exact this prophecy is, the reader may see by consulting Josephus, who, though he knew it not, yet was its principal commentator. For, being himself an eye witness of the facts he relates, and a Jewish general, and one who with his countrymen, rejected the Messiah, he could have no bias *on the side of Christianity*, and could therefore be relied upon, as a historian of veracity.

The city of Jerusalem was built upon two hills, the sides of which were difficult of access ; in such parts, it was fortified with one strong wall ; where the city was approachable, with three walls ; one of which, commenced by king Agrippa, and finished by the Jews themselves, was built of stones twenty cubits long, and ten broad. A cubit is more than a foot and a half ; thus these stones must have been at least thirty feet long, and fifteen wide, and not easily undermined by any iron tools, or shaken by any engines. Battlements and towers were erected on the top of these walls, of immense strength.

On the strongest and highest hill, best fortified by nature and art, stood the Temple of God. Some of its foundation stones were sixty feet in magnitude, and the superstructure

* See A. Keith's Evidence of Prophecy.

was equal to its foundation, in strength and proportions. For beauty, splendor, and wealth, it was unrivaled on the face of the earth ; its front was covered all over with plates of gold of great weight, and at the first rising of the sun, reflected back a very fiery splendor, which made those who looked upon it, turn from its refulgence as they would from the sun's rays.

Overlooking the Temple, on the north-west, on a great precipice, towered a massy rock, seventy feet high. On it stood the tower of Antonia, the work of king Herod ; an impregnable tower or fortress. The temple itself was a fortress that guarded the city, and the tower of Antonia guarded the temple. Surely this was the "*sanctuary of strength*," no temple in the world was so powerfully defended by nature and art.

This was the city, and this the temple, the Romans came to demolish ! Titus took advantage (as Pompey had done before him) of a Jewish custom, not to fight on the Sabbath day, only in actual self defense. And thus, without molestation, he employed the Sabbath in undermining the walls, raising mounts, and constructing military engines. Three movable towers were erected, and the battering-rams brought to bear on the wall on three different places.

These terrible engines from the towers, the Catapult, covered the battering-rams effectually, and cleared the walls of its defenders. This horrible engine of slaughter, has hardly been surpassed by military science up to this day, (A. D. 1856). They threw masses of inextinguishable fire, of boiling water, of burning oil, of red-hot flints, and of molten metal, from distances that precluded defense, and with a force that nothing could resist. The Catapult shot stones of a hundred weight from the distance of furlongs, with the straightness of an arrow, and with a force that ground everything in their way to powder. They battered down walls of solid stone, and tore up the strongest buttresses like weeds ; they struck away whole ranks of men, and whirled their shattered remnants through the air. They leveled towers, and swept battlements away, with their defenders, at a blow. The fortitude that scorned the Roman spear, and exulted in the sight of the columns mounting the scaling-ladders, as

mounting to sure destruction, quailed before the tremendous power of the Catapult. The ominous cry of the watcher on the wall that gave notice of its discharge, "The son cometh," was a sound that prostrated every man upon his face, until the crash of the walls told that the dreaded blow was given.

Titus, the Roman general, after fifteen days hard fighting, gained the outer wall—five days after the Jews, being exhausted by continued watching and fighting, and many of them had retired from the wall to rest. Titus, apprised of this, and having made a breach in the wall, entered it. The Jews fell furiously upon his men, and drove them back, when after four days conflict, Titus gained and demolished the second wall. Soon, the third wall yielded to the Roman arms. The tower of Antonia, after a bloody and desperate defense by the Jews, fell into the hands of the Conquerors. But around the Temple, the Jews fought with desperation. At its entrance, one of the longest and bloodiest conflicts took place that occurred during the siege. And when the temple was in flames, the Jews clung to it, and fought around it, till their blood ran along the foot of the altar. The Romans now carried the upper part of the city, and the horrors of the siege were consummated by the sacking of this devoted place. The sufferings of the besieged had not their equal in the annals of war. Unlike other cities in times of danger, whose people unite for defense, Jerusalem was torn by factions, and governed by robbers, who plundered and murdered the defenseless citizens, rich and poor, without mercy, or distinction of age, or sex; and to this cause chiefly, the Romans attributed their success.

The robbers, who had banded together amidst the preceding commotions, and resorted to the mountains of Judea, finding no protection from the power of the Romans, flocked to Jerusalem, and being joined by the zealots, and the lawless mob, they ruled over it. Plunder, murder, and destruction, were still their work. The common provisions for the siege, were not only pillaged, but burnt. Faction fought against faction, and the blood of thousands was shed by their brethren. Contests were not less frequent or severe with enemies

without, than with those within. The priests were slain at the altar, and their bones were scattered around it.

Titus surrounded the city with a wall, and none could go out, or come in. This vast work, which was about six miles in extent, was accomplished by the Roman soldiers in three days, through one of those exertions of concentrated energy and application, which they alone, in that age, were capable of displaying. The provisions of the city were exhausted, and the possibility of obtaining supplies, cut off. Famine preyed indiscriminately upon all. The sewers were searched for food, and they gnawed off greedily the leather from their girdles, shoes, and shields. In the language of Josephus, "Some persons were driven to that terrible distress, as to search the common sewers, and old dung-hills of cattle, and to eat the dung which they got there, and what they of old could not endure so much as to see, they now used for food."

And to complete the picture of starvation, a lady, once rich, and noble, slew, roasted, and ate her own sucking child! a fact, which, when discovered, filled Jerusalem with horror, and even the Roman camp with sympathy for their misery. Moses had described, fifteen hundred years before, the very circumstances of the case.*

Pestilence followed upon the heels of famine; six hundred thousand were thrown out at the gates. There were carried out at one gate a hundred and fifteen thousand eight hundred and eighty dead bodies. Multitudes of the dead were thrown over the walls into the trenches. The sewers of the city were choked with them; they were also heaped up in the large houses, and the doors closed upon them, so that the stench was insufferable in and around the city.

In the lacerated entrails of some of the slaughtered captives, gold was discovered, which loving as their life, they had swallowed, in the hope of escape; and the Arabians, and Syrians, who were confederate with the Romans, the harpies attendant on their camps, searched within the bodies of deserters, for the treasures, supposed to be hidden there; and thus in one night, two thousand were dissected. Of fugitives from the famine taken prisoners, five hundred were crucified

* See Deut. 28, v. 56:57

daily without the walls of Jerusalem, till room could not be found for the crosses, nor crosses for the bodies.

In taking and sacking the city, the Romans showed its wretched inhabitants no mercy ; and though they found the dead piled up in every open space, and the ground literally covered with them, yet in their fury, they spared neither old nor young, but slew all they found, till the streets ran down with blood.

The Jews from the adjoining countries had come up to Jerusalem to celebrate a religious festival, (the feast of unleavened bread) and while there, the Roman armies had shut them in. Josephus computes the number at nearly three millions, which accounts for this terrible slaughter. According to this *Jewish author*, there perished in the siege, eleven hundred thousand.

Many were also slain at other times, and in other places. By the command of Florus, who was the first author of the war, there were slain at Jerusalem, three thousand six hundred ; by the inhabitants of Cæsarea, above twenty thousand ; at Scythapolis, over thirteen thousand ; at Ascalon, two thousand five hundred ; at Ptolemais, two thousand ; at Alexandria, under Tiberius Alexander, the president, fifty thousand ; at Joppa, when it was taken by Cestius Gallus, eight thousand four hundred ; in a mountain called Asmon, near Sepphoris, above two thousand ; at Damascus, ten thousand ; in a battle with the Romans at Ascalon, ten thousand ; in an ambuscade near the same place, eight thousand ; at Japha, fifteen thousand ; of the Samaritans upon Mount Garizin, eleven thousand six hundred ; at Jotapa, forty thousand ; at Joppa, when taken by Vespasian, four thousand two hundred ; at Tarichea, six thousand five hundred, and after the city was taken, twelve hundred ; at Gamala, four thousand were slain, besides five thousand who threw themselves down a precipice ; of those who fled with John from Gischala, six thousand ; at the Gadarenes, fifteen thousand slain, besides an infinite number drowned ; in the villages of Idumea, above ten thousand ; at Gerasa a thousand ; at Machærus seventeen hundred ; in the woods of Jardes, three thousand ; in the castle of Masada, nine hundred and sixty ; in Cyrene, by Catullus, the governor, three thousand.

Besides these, many of every age, sex, and condition, were slain in this war, who were not reckoned ; but of those who are reckoned, the number amounts to above one million three hundred and fifty-seven thousand six hundred and sixty ; which would appear almost incredible, if their own historian had not so particularly enumerated them.

Besides the slain, the number of the captives was very great ; so great that the slave markets were glutted with their number. There were taken at Jopha, two thousand one hundred and thirty ; at Jotapa, one thousand two hundred ; from Tarichea, six thousand chosen young men were sent to Nero, the rest were sold, to the number of thirty thousand and four hundred, besides those who were given to Agrippa ; of the Gadarenes, two thousand two hundred ; in Idumæ, above a thousand. Many besides these were taken at Jerusalem, so that as Josephus himself informs us, the number of the captives taken in the whole war, amounted to ninety-seven thousand.

The tall and handsome young men, Titus reserved for his triumph ; of the rest,—those above seventeen years of age,—were sent to the works in Egypt, but most of them were distributed through the Roman provinces, to be destroyed in the theaters by the sword, or the wild beasts. Those under seventeen, were sold for slaves. Of these captives, many underwent hard fates. Eleven thousand of them perished for want. Titus exhibited all sorts of shows and spectacles at Cæsarea, and many of the captives were there destroyed ; some being exposed to the wild beasts, and others were compelled to fight in troops against one another. At Cæsarea, in honor of his brother's birth-day, two thousand five hundred Jews were slain ; and a great number at Berytus, in honor of his father's,—the like was done in other cities of Syria. Those whom he reserved for his triumph, were Simon and John, the generals of the captives, and seven hundred others of remarkable stature and beauty. Thus were the Jews miserably slaughtered, insulted, and distributed over the Roman provinces.

But to return to the temple, which we left in the hands of the Romans. Titus was exceedingly desirous to save this edifice, as he thought the destruction of so beautiful a building a loss to the Roman empire ; but contrary to the orders

of Titus, one of the soldiers, "hurried on," says Josephus, "by a Divine fury, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window," which communicated the fire to all parts of the temple. Indescribable was the agony of the Jews, to see their noble house in flames, and their countrymen, piled in heaps around its altars. Well might the compassionate Jesus weep over their misery, when he told them *their house* should be left desolate. Titus gave orders, but in vain, to quench the fire; the Roman soldiers completed the work of destruction, and multitudes of the Jews, perished with their temple, in its flames.

And now the Romans brought their ensigns to the temple, and set them over against its eastern gate, and there offered sacrifices to them. Tertullian says in his *Apologies*, (Ch. 16, p. 162), that the entire religion of the Roman Camp, almost wholly consisted in worshipping the ensigns,—in swearing by the ensigns, and in preferring the ensigns, before all *other gods*. Do not military men worship these gods now, even in the nineteenth century? This was "*placing the abomination that maketh desolate,*" according to Daniel!

The Savior, speaking (in Math. 24th, verse 15th), of the pollution of the sanctuary, and the destruction of the city by the Romans, quotes Daniel in these words: "*When ye therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand.*"

Can the impartial reader doubt for one moment the application of this passage, to the pollution of the city and temple by the Romans? The ensigns and images of the Romans were an abomination to the Jews, as says St. Chrysostom; and if I mistake not, many of the Jewish Rabbies hold this opinion, with the Christian fathers; i. e. that the abomination of Daniel was fulfilled by the presence of the Roman arms and ensigns at the city and temple on this occasion.

Titus gave orders to demolish the city and temple entirely, and to reserve only a part of one wall, and three of the principal towers; but the rest of the wall was so thoroughly laid even with the ground by those that dug it up to the founda-

tion, that there was left nothing to make those that came thither believe it had ever been inhabited. *The Romans not only demolished the temple, but literally passed the plow-share over its site.* Josephus says that the temple was burnt by the Romans, in the same month, and on the same day of the month, that it was before, by the Babylonians.

When Titus came to Jerusalem, in his way from Syria to Egypt, and beheld the sad devastation of the city, and calling to mind its former splendor and beauty, he could not help lamenting over it, and cursing the authors of the rebellion, who had compelled him to the cruel necessity of destroying so fine a city. Vespasian ordered all the land of the Jews to be sold for his own use ; and all the Jews, wheresoever they dwelt, to pay each man every year, the same sum to the capitol of Rome, that they had before paid to the temple at Jerusalem. The desolation was so complete, that Eleazer said to his countrymen : “ What is become of our city, which was believed to be inhabited by God ? It is rooted up from the very foundations, and the only monument that is left, is the camp of those that destroyed it, still pitched upon its remains. Some unhappy old men sit over the ashes of the temple, and a few women reserved by the enemy for the basest of injuries.”

Thus Jerusalem was suffered to be laid in ruins, by the Romans ; God permitting this calamity, for their unparalleled transgressions. Titus himself, viewing the fortifications after the city was taken, said to his friends and attendants, “ We have fought with God on our side ; and it is God who hath pulled the Jews out of these strong holds, for what could the hands of men, or machines, do against these towers.” So that *Titus himself*, as well as Daniel, and the Evangelists, ascribe the success of the Romans to the power of God.

The sacred utensils of the temple were carried by Titus to Rome, where, with the sacred book or laws of the Jews, they passed in triumphal procession before the Roman people, as trophies of war, in honor of Vespasian the Emperor, and Titus his son ; when Vespasian lodged them in the temple which he had consecrated to the goddess of *Peace*. The triumphal Arch, commemorative of these events, is yet to be

seen in the city of Rome, almost in a perfect state, notwithstanding the lapse of time. On it are represented the spoils of the temple of God,—such as the golden table of the shew-bread, the golden candlestick with seven branches, the ark of the covenant, and the two golden trumpets. Thus in the seventieth year of the Christian era, Jerusalem was taken and demolished by the Romans.

During the reign of Vespasian, and his immediate successors, the Jews were regarded with jealous watchfulness. A garrison of eight hundred men occupied the ruins of Jerusalem, to prevent the rebuilding of the city and temple.

The Emperor Adrian ascended the throne (A. D. 117) with no favorable views towards the Jews, of whose turbulence and cruelty, he had been eye witness. He attempted to suppress and destroy Judaism entirely ; by a decree, he interdicted circumcision, the reading of the law, and the observance of the Sabbath, and intended to establish a Roman colony in Jerusalem, and to dedicate a temple to Jupiter, on the site of the fallen temple.

At this period it was announced that the Messiah had made his appearance, who was the star that was to “arise out of Jacob.” This was the impostor Barcochab. Two hundred thousand men rallied around his standard, and he soon made himself master of Jerusalem and the surrounding country. In this war, under Julius Severus, the Roman general, the Jews lost fifty cities, which the Romans demolished ; nine hundred and fifty of their best towns were destroyed, and eighty thousand men were slain by the sword. Barcochab also was slain, and his head carried in triumph to the Roman camp.

Adrian founded a new city on the site of Jerusalem, and planted a Roman colony there ; he disinherited the Jews from the place, and called it *Ælia Capitolina* ; thus dedicating the city of David to Jupiter. The Jews were prohibited from entering their ancient capital on pain of death, or coming within three miles of it. To effectually keep them away, the image of a hog, in marble, was placed over the gate leading to Bethlehem. The more peaceful Christians were permitted to establish themselves within the walls, and *Ælia* became the seat of a flourishing church and bishopric.

In this state Jerusalem continued, being better known by the name of *Ælia*, till the reign of the first Christian Emperor, Constantine the Great. The name of Jerusalem had grown into such disuse, and was so little remembered, or known, especially among the heathens, that when one of the martyrs of Palestine, who suffered in the persecution under Maximin, was examined of what country he was, and answered Jerusalem, neither the governor of the province, nor any of his assistants could comprehend what city it was, or where situated! So says Eusebius.

Thus was the sanctuary of strength polluted, and the daily sacrifice taken away, and the city made desolate. Jerusalem has been trodden down of the Gentiles till now (1856). How terrible the guilt of the nation, when the compassionate JEHOVAH suffered such miseries to fall upon the sons of Abraham, and to continue till this day! Can any people, sin against God and prosper? How circumstantially have the words of our Lord been fulfilled! "There shall not be left one stone upon another that shall not be thrown down."

I have lingered on this topic longer than I at first anticipated. I see it is a prominent subject of the prophets, evangelists, and the Saviour himself. The Christian Church also views *this link* in the chain of Daniel's prophecies with deep interest. But the spirit of prophecy points to a better period in Jewish history; and even now, the signs of the times, point to a little cloud arising in the East, indicative of a gracious visitation by God of the seed of Abraham, and the future prosperity of the churches of the Gentiles. Yes! Jesus shall yet "turn away ungodliness from Jacob." Jerusalem shall yet be builded, and become a "quiet habitation." Even so, Amen!!!

VERSE THIRTY-SECOND.

"AND SUCH AS DO WICKEDLY AGAINST THE COVENANT SHALL HE CORRUPT BY FLATTERIES: BUT THE PEOPLE THAT DO KNOW THEIR GOD SHALL BE STRONG, AND DO EXPLOITS."

"And such as do wickedly against the covenant shall he cor-

rupt by flatteries." In the margin it reads, "*or cause to dissemble.*" The temple being destroyed, and Zion plowed up like a field; the whole Jewish ritual was abolished; the Jews had now no temple, no priest—"the daily sacrifice was taken away." And thus the ancient covenant had "waxed old" and disappeared; Judaism had given place to Christianity—the old covenant to the new. "*And such as do wickedly shall he corrupt by flatteries.*" The power that did this is the same that took away the daily sacrifice, and placed the abomination that maketh desolate in the holy place.

The Roman power, from the beginning of the Christian Church, attempted its destruction, by force, and "*flatteries.*" The idea of man's universal rights to religious freedom, and liberty of conscience, was foreign to Roman policy. Their religion was a state religion, and their gods were national gods; with them the highest good was the good of the State, and the *religious* element was subordinate to the political. No man was allowed to worship a foreign god, unless permitted by the public law. Their principles are thus expressed by one of themselves: "Worship the gods in all respects according to the laws of your country, and compel all others to do the same. But hate and punish those who would introduce anything whatever alien to our customs in this particular; not alone for the sake of the gods,—because whoever despises them is incapable of reverence for anything else,—but because such persons, by introducing new divinities, mislead many to adopt also foreign laws. Hence conspiracies and secret combinations,—the last things to be borne in a monarchy." This advice was given to Augustus, by Maccenas. Christianity taught men universally to reject idolatry; hence, a Roman citizen, when he became a Christian, renounced the religion of the State, to the observance of which he was bound by the laws. And, secondly, he embraced a new religion, unauthorized by the State; and thus, it appeared the policy of the State to crush the rising religion. The loving union of Christians, was viewed by them as a secret element of mischief.*

The Roman magistrates,—many of them, felt no personal

* See Neander's *Christian History*, &c.

antipathy to Christianity, but endeavored to "*corrupt its professors by flatteries,*" They tried to convince the Christians, when arraigned before them, that they might comply, at least outwardly, with what the laws required, viz : observe the religious ceremonies prescribed by the State ; that the State was concerned only with the outward act ; and in case this was performed, they might believe, and worship in their hearts, whatever they chose ; or that they might continue to worship their own God, provided only they would worship the Roman gods also. The Roman magistrates and officers, it is very well known, made use of the most alluring promises, as well as the most terrible threatenings to prevail upon the primitive Christians to renounce their religion, and offer incense to the statues of the emperors, and the images of the gods. The well known letter of Pliny, the Younger, to the Emperor Trajan, with the emperor's reply, show that to "*corrupt by flatteries,*" was more agreeable to the Roman spirit, than to crush by violence the Christian religion. Pliny found numbers of apostates, but was persuaded that no true Christian could be prevailed upon to offer incense to the gods, or worship the image of the emperor. Besides, the Christians were so numerous, that it was a matter of policy to avoid extreme measures. To this conduct Trajan assented, and gave orders to Pliny not to seek out the Christians in order to punish them ; but that only such as were brought before him, examined, and found guilty, should be condemn.

But these mild counsels did not always prevail in the minds of the Cæsars, and the bloody conduct of Nero, was followed by emperors from whom we could have hoped better things. Violence and blood were added to "*flatteries,*" to corrupt the Christians.

" *But the people that do know their God shall be strong, and do exploits.*"* The noble hearted Christians rose superior to fraud or violence, and did "*exploits,*" performed noble and heroic deeds. These noble men, in spreading Christianity through the Roman Empire, and through the world, were in

* The text would have been more emphatic without the word "*exploits*" supplied by our translators.

“labors abundant,” while their sufferings were borne with a heroism that Christianity alone could inspire. Their confessors, apologists, and martyrs, were many of them men of vast learning. Instance Justin’s Apology to Antonius Pius, the Emperor, and Tertullian’s Apology. Origen, also, brought all his vast learning as a tribute to the gospel, suffered horribly as its confessor, and died at last on the rack, in a dungeon, as a martyr.

But the nature of these Christian *exploits* will be best seen by the reader, in the noble testimony and death of one of its most venerable martyrs.

Polycarp, Bishop of Smyrna, and once a disciple of the Apostle John, an aged and venerable man, gave up his life as a martyr, (A. D. 167). Polycarp was now ninety years of age, some say a hundred. The city where he dwelt, was the scene of a bloody persecution, and the people became clamorous for his life. “When he heard the shouts of the people, demanding his death, it was his intention, at first, to remain quietly in the city, and await the issue which God might ordain for him. But by the entreaties of the church, he suffered himself to be persuaded to take refuge in a neighboring villa. Here he spent the time, with a few friends, occupied, day and night, in praying for all the churches throughout the world. When search was made for him, he retreated to another villa ; and directly after appeared the servants of the police, to whom his place of refuge had been betrayed by unworthy men, who enjoyed his confidence. The Bishop, himself, indeed, was gone ; but they found two slaves, one of whom was put to the torture, and betrayed the place whither Polycarp had fled for refuge. As they were approaching, Polycarp, who was in the highest story of the dwelling, might have escaped to another house, by the flat roof peculiar to the oriental style of building, but he said, “The will of the Lord be done.” Descending to the officers of justice, he ordered what ever they chose to eat and drink, to be placed before them, requesting them only to indulge him with one hour for quiet prayer. But the fulness of his heart hurried him through two hours, so that the pagans themselves were touched by his devotions.

The time being now come, they conveyed him to the city on

an ass, where they were met by the chief officer of the police, coming with his father from the town. He took up Polycarp into his chariot, and addressing him kindly, asked: "What harm there could be in saying, 'The Emperor, our Lord, and in sacrificing?'" At first Polycarp was silent; but as they went on to urge him, he said, mildly, "I shall not do as you advise me." When they perceived they could not persuade him, they grew angry. With opprobrious language, he was thrust out of the carriage, so violently, as to injure a bone of one of his legs. (He sprained his thigh, says Eusebius). Without looking round, he proceeded on his way, cheerful and composed, as though nothing had happened. Having arrived before the proconsul, he was urged by the latter to have respect at least, to his own old age, to swear by the genius of the emperor, and give proof of his penitence, by joining in the shout of the people, "away with the godless." Polycarp looked with a firm eye at the assembled crowd, pointing to them with his finger; then with a sigh, and his eyes uplifted to heaven, he said, "Away with the godless." But when the proconsul urged him farther, "swear, curse Christ, and I will release thee."

"Six and eighty years," the old man replied, "have I served him, and he has done me nothing but good; and how could I curse him, my Lord and Savior." The proconsul still persisting to urge him. "Well," said Polycarp, "if you would know what I am, I tell you frankly, I am a Christian. Would you know what the doctrine of Christianity is, appoint me an hour and hear me." The proconsul, who showed here how far he was from sharing in the frantic spirit of the people, and how gladly he would have saved the old man if he could have appeased the multitude, said, "Do but persuade the people." Polycarp replied, "To you I was bound to give account of myself, for our religion teaches us to pay due honor to the powers ordained of God, so far as it can be done without prejudice to our salvation. But those I regard as not worthy of hearing me defend myself, before them." The governor having once more threatened him in vain with the wild beasts and the stake, caused it to be proclaimed by the herald, in the circus: "Polycarp has declared himself to be a Christian." With these words was pronounced the sentence of death.

The heathen populace, with an infuriated shout, replied, "This is the teacher of atheism, the father of the Christians, the enemy of our gods, by whom so many have been turned from the worship of the gods and from sacrifice." The proconsul having yielded to the demands of the people, that Polycarp should die at the stake, Jews and pagans hastened together, to bring wood from the shops and the baths. As they were about to fasten him with nails to the stake of the pile, he said, "Leave me thus ; he who has strengthened me to encounter the flames, will also enable me to stand firm at the stake." They therefore did not nail him, but merely bound him to the stake. Before the fire was lighted, he prayed.

"Father of thy beloved Son Jesus Christ, through whom we have received the knowledge of thee. The God of angels and powers, and all creation, and of all the family of the righteous, that live before thee : I bless thee that thou hast thought me worthy of the present day and hour, to have a share in the number of martyrs and in the cup of Christ, unto the resurrection of eternal life, both of the soul and body, in the incorruptible felicity of the Holy Spirit. Among whom may I be received in thy sight, this day, as a rich and acceptable sacrifice as thou the faithful and true God hast prepared, hast revealed and fulfilled. Wherefore, on this account, and for all things I praise thee. I bless thee, I glorify thee, through the eternal high priest, Jesus Christ, thy well beloved Son. Through whom glory be to thee with him in the Holy Ghost, both now and forever. Amen."

The executioner now kindled the fire,—the flames ascended and formed an arch over him, or a wall around his body, when the executioner thrust his sword into him, and slew him, as the flames had no power over him.

This last account of the Martyr is not credited by many able writers on church history ; but, it appears to me to rest on good authority. It is evident that the persecution suddenly stopped in those parts, and the proconsul refused to know that another Christian existed.*

It is difficult to account for this sudden change in the Roman proconsul, without admitting something extraordinary to

*See Leander.

have occurred at the death of Polycarp. The account containing the martyr's death is given in a circular letter, addressed by the Church of Smyrna, to other Christian churches. *We saw a miracle*, those of us who were privileged to see it," says the church.* *This church* was indoctrinated, and built up by Polycarp, one of the disciples of St. John, himself, one of the holiest of men. The Church of Smyrna was, in doctrine and practice, apostolical, and can hardly be supposed to have intentionally misrepresented this affair, or to have been deceived in the matter, of which they were eye-witnesses. The three Hebrew children, in the fiery furnace, doubtless witnessed such an interposition of Providence in their favor.

The heathen king saw it, and, as in this case, suddenly put an end to the persecution. Such a case is said to have occurred in Great Britain, during the persecution of Protestants by the Church of Rome, in the case of a British Martyr : who, while the flames played around him, when fastened to a stake, declared he felt as if on a bed of feathers ; utterly without pain ; while as Wesley sings ; alluding to this case,

" The fire forgets its power to burn,
The lambent flames around me play."

If I mistake not, Dr. A. Clark corroborates this statement, somewhere in his Commentaries, or other writings. If so, no man so well qualified as he, to test the truth of this matter. The British government employed him to correct, arrange, and carry down the history of England ; hence, his opportunities, were equal to his abilities.

The reader will observe the peculiar language of the text, "*The people that do know their God shall be strong,*" &c.

A profession of Christianity, and a belief of its truth, was, in itself, insufficient to form the character before us. It was him who *knew* Jehovah the true God, and "Jesus Christ, his son whom he had sent ;" whose mind had been enlightened from above, and whose soul was purified by the power of the Spirit, and by the blood of Christ, into whose heart "God had sent forth the spirit of his Son, crying Abba Father." The language of such a man was, "I live ; yet not I, but

*See Eusebius.

Christ liveth in me ; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." This faith rests firmly, yet calmly on Christ as its foundation. This is the faith "that overcometh the world." Such persons, thus "knowing in whom they have believed," have been, and still are, willing to "suffer joyfully the spoiling of their goods ;" yea, and "reckon not their lives dear unto them," so that they attain in the end eternal life.

A faith similar to this, enabled the Old Testament Saints to "work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire, escape the edge of the sword, out of weakness to be made strong, to wax valiant in fight, and turn to flight the armies of the aliens. Women received their dead, raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of cruel mocking and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword ; they wandered about in sheep skins and goat skins ; being destitute, afflicted, tormented, of whom the world was not worthy ; they wandered in deserts, and in mountains, and in dens and caves of the earth." (Heb. 11 v. 34, 38.)

The New Testament Saints also, gave evidence of a vitality, a power, a courage and zeal, that the power of the sword could not subdue.

VERSE THIRTY-THIRD.

"AND THEY THAT UNDERSTAND AMONG THE PEOPLE SHALL INSTRUCT MANY ; YET THEY SHALL FALL BY THE SWORD, AND BY FLAME, BY CAPTIVITY, AND BY SPOIL, MANY DAYS."

"*And they that understand among the people shall instruct many :*" The first authorized teachers, and propagators of Christianity, were the Apostles ; they had received their instruction and commission personally from Christ : and on the day of pentecost were "indued with power from on high."

The feast of pentecost was instituted in commemoration of the giving the law on Mount Sinai : and to celebrate this festival, Jews, and proselytes to the Jewish religion, had come together from all parts of the commercial world. There were " Parthians, and Medes, and Elamites, and dwellers in Mesopatamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians," (Acts 2, v. 9:11). The Apostles were miraculously endowed with the gift of tongues, and though known to be uneducated Gallileans, yet were they suddenly enabled to preach the gospel to these men in their native dialects or languages ! Peter led the way by a powerful address to his countrymen ; the other Apostles, also, preached that day, with great power, and in almost all the babbling languages of earth. Astonishment and conviction seized the multitude ; and the result of that day's conjoint labor of the Apostles, was, the conversion and addition to the church of three thousand souls.

These men, on their return to their respective countries, would naturally proclaim what things they had seen and heard ; (the Apostles had given proof of the divinity of Christianity by many wonders and signs, which were done by them,) and by this, the way of the Apostles was made plain ; and thus, Christianity made rapid progress over all those parts, in a very short time after the resurrection of our Lord.

By the persecution which occurred soon after, " the disciples were scattered abroad ;" and, wherever they went, they preached the gospel. There were no organized missions at this time ; to spread the gospel was the conjoint work of the ministry and the laity ; hence, every believer felt himself a missionary. The ordinary social intercourse of the early Christians, partook largely of the missionary spirit ; till in the second century, Christianity had become a popular element, pervading all orders of society ; while the Church included within her pale, talent of the first order. Its teachers were found more frequently, it is true, in the shops of the mechanics, than in the schools of the philosophers. Celsus, the first writer against Christianity, jeers at this fact : "*That*

wool-workers, cobblers, leather-dressers, the most illiterate and vulgar of mankind, were zealous preachers of the gospel, and addressed themselves, particularly in the outset to women and children." But, notwithstanding the prejudice of the ignorant, and the learning of the philosopher, were arrayed against the Church, Christianity, despite also the sword of the State, by the middle of the second century, had passed beyond the eastern limits of the Roman empire. In Edessa especially, it gained possession of the throne. Churches were collected in Parthia, Persia, and India. It was established in Carthage, and in the western provinces of Africa. It pressed into western Europe, and onward to Spain, till it penetrated to the British Islands. From Asia Minor, the gospel was carried to ancient Gaul, (now France) and churches were planted in Lyons, Vienne, and Paris; and from thence it was extended to barbarous nations, who had no written language. In the third century there were few countries in the Roman world, where the gospel was not preached.

The rapid spread of Christianity, and its victories over the superstitions of the heathen world, all things considered, has not its equal on the page of history. Unlike the superstitions of the heathen, and the religion of Mahommed, which were propagated by the sword, (and were also congenial to the inclinations of fallen man), Christianity, on the contrary, though it carried the Olive Branch of peace wherever it went, yet was it met "*by the sword, and by flame, by captivity, and spoil,*" *everywhere!*

For three hundred years, with very little intermission, the Christians had to "resist unto blood," throughout the Roman empire. There was no visible inducement to incite them to profess the Christian religion—it held out no worldly gain, or sensual indulgences to its followers—it inculcated the purest virtue, and the strictest self-denial; indeed, self-denial and the cross were *indispensable* to the Christian. Unaided from above, Christianity *must* have fallen by the hand of its enemies; the world, the flesh, and the devil, would have crushed it in its infancy. But Jesus had said, the gates of hell should not prevail against his Church, and he had promised to be with his followers to the end of the world. True to his prom-

ises, *he still lives in the Church* as her Almighty defender, so that the fires of persecution cannot destroy her, but

“ Like Moses’ bush, she mounts the higher,
And flourishes unconsumed in fire.”

“ *Yet they shall fall by the sword.*” The Christian religion in its nature and tendencies, was misunderstood by the Pagan nations. The Christians having no visible gods, were accounted Atheists by them ; their love of each other, which prevailed among the Christians of those times—the circumstance that every one among them, in every town where fellow believers dwelt, immediately found friends, who were dearer to him than all the friends of this world—was something that men could not comprehend ! The Roman police were utterly unable to fathom the nature of the bond which so united the Christians with one another. Celsus thought they were an invisible order, and bound by a secret compact, and possessed a countersign ; but how men of different nations could hold the same religion, *puzzled him*. “ The man that can believe it possible,” says he, “ for Greeks and Barbarians, in Asia, Europe, and Lybia, to agree in one code of religious laws, must be quite void of understanding.” But what has been held impossible by the heathens, thank God, will yet be realized by the Christians, to its fullest extent.

The principle that taught them “ to obey God rather than man,” was supposed to be obstinacy and willful rebellion against the State ; they were thought destitute of the courtesies of civil and social life ; men dead to the world, and useless for all its affairs. They were accused of abandoning themselves to unnatural lust in their private meetings, and that they killed and devoured their children.

This made them often the victims of popular rage and tumult. The Roman emperors were not backward in fanning this spirit ; the despotic Domitian, who ascended the imperial throne in A. D. 81, encouraged persecution, and the profession of Christianity ranked next to high treason in the catalogue of crimes.

Trajan, the emperor, persecuted the church as a disturbing faction in his empire, to be suppressed.

After the death of Adrian, (A. D. 138) and during the

reign of his successor Antonius Pius : earthquakes in Asia Minor, and in the Island of Rhodes—ravaging fires also at Rome, Antioch, and Carthage, rekindled the popular fury against the Christians, to greater violence than ever, as the authors of these calamities.

Marcus Aurelius, the philosopher, ascended the throne A. D. 161. In his reign a terrible pestilence swept through the nations, which gradually extended from Ethiopia through the entire Roman empire, as far as Gaul. The Christians, who were considered the enemies of the gods, were thought to have been the authors of these calamities, and were persecuted in Asia Minor, as they never were before ; diligent search was made for them through the empire ; when they were forced to deny Christianity by diverse kinds of torture. In A. D. 177, a terrible persecution raged in France, under the emperor's sanction and orders. Pathinus, bishop of the church, infirm with age,—being ninety years old,—was dragged before the tribunal, condemned as a Christian, and cast into a dungeon, where he perished in two days. Death, and torture, in every form, were relentlessly inflicted on the Gaulic church.

Although death “ by the sword ” was the legal punishment for Roman citizens when convicted of crime ; the Christians were treated with unusual severity by that power. In this instance, especially in France, every form of torture was inflicted on them without mercy. Their rage carried them so far as to mutilate and burn their dead bodies. The ashes, with all the fire had left, was cast into the neighboring Rhone, that not a remnant of these enemies of the gods might pollute the earth. Neither by money, nor by entreaties, could the Christians succeed in obtaining possession of those so dear to them, for the purpose of interment. The blind pagans imagined they could, in this way, confound the hopes of the Christians. “ We will now see,” said they, “ whether they will arise, and whether God can help them, and deliver them out of our hands.” Yet so great was the number of the Christians, that even here, men at last became weary of bloodshed, so that a branch of the church survived this terrible persecution.

Says Irenæus, who wrote about this time :—“ The church,

at all times, not excepting our own, sends many martyrs to our heavenly Father." Clement, of Alexandria, who wrote A. D. 193, says "many martyrs are daily burned, crucified, beheaded, before our eyes."

Under the emperor Severus, the persecution abated somewhat in its worst forms, at first: but the emperor soon revived this demon of cruelty again, so that in Egypt, and Africa, the persecution raged with such severity, that the Christians thought it a sign of the immediate appearance of Antichrist. In the city of Scillita, in Numidia, (A. D. 200) many martyrs "*fell by the sword*," being beheaded according to the Roman custom. At Carthage, a few years after, the martyrdom of two young women, Perpetua and Felicitas, together with three young men, occurred. The story of their imprisonment and sufferings presents us with many a fine trait of the power of Christian faith, combined with Christian tenderness of feeling.

Perpetua, two and twenty years of age, was a mother, with her child at the breast. Her mother was a Christian, but her aged father was still a pagan. His daughter was dear to him, but he dreaded also the disgrace connected with her sufferings as a Christian. When she was first brought to the police office, her aged father came and urged her to recant. pointing to a vessel that lay on the ground, she said, "Can I call this vessel anything else than what it is?" "No." "Neither can I say to you anything else than that I am a Christian." In the meantime she was baptized; (a rite frequently delayed at this period 'till late in life.) Perpetua said, "The Spirit bade me pray for nothing at my baptism but patience." After a few days they were thrown into the dungeon. "I was tempted," said she, "for I had never been in such darkness before. O what a dreadful day! The excessive heat occasioned by the multitude of prisoners, the rough treatment we experienced from the soldiers, and finally anxiety for my child, made me miserable." The deacons, who administered to them the communion in the dungeon, purchased for the Christian prisoners a better apartment, where they were separated from other criminals. Perpetua now took the child to herself in the dungeon, and placed it at her

breast ; she recommended it to her mother, comforted her friends, and felt cheerful herself by the possession of her babe. "The dungeon," said she, "became a palace to me." The report reached her aged father, that they were about to be tried. He hastened to her, and said, "My daughter, pity my grey hairs, pity thy father, if I am still worthy to be called thy father ; if I have brought thee up to this bloom of thy age ; if I have preferred thee above all thy brothers, expose me not to such shame among men. Look upon thy son, who, if thou diest cannot long survive. Let that lofty spirit give way, lest thou plunge us all into ruin. For if thou diest thus, not one of us will ever have courage again to speak a free word." Whilst saying this, he kissed her hands, threw himself at her feet, and called her, with tears, not his daughter, but his mistress. "My father's grey hairs," said the daughter, "pained me, when I considered that he alone of my family would not rejoice that I must suffer." She replied to him, "What shall happen when I come before the tribunal, depends on the will of God ; for know, we stand not in our own strength, but only by the power of God." On the arrival of this decisive hour, her aged father also appeared, that he might for the last time, try his utmost to overcome the resolution of his daughter. Said the governor to Perpetua, "Have pity on thy father's grey hairs, have pity on thy helpless child. Offer sacrifice for the welfare of the emperor." "Yes," she replied, "I am a Christian." Her fate was now decided.

They were all condemned together, to serve at the approaching festival, (the anniversary of the young Geta's nomination), as a cruel sport for the people and soldiers in a fight of wild beasts. They returned back rejoicing, to the dungeon. But Perpetua did not suppress the tender feelings of the mother. Her first act was to send a request to her aged father that she might have the child, whom she wished to give the breast ; but he refused to part with it.

As to her companion in suffering, Felicitas, on her return to the dungeon, she was seized with the pains of labor. The jailor said to her, "If thy present sufferings are so great, what wilt thou do when thou art thrown to the wild beasts ? this thou didst not consider when thou refusest to sacrifice." She

answered, "I *now* suffer *myself* all that I suffer ; but then there will be another who shall suffer for *me*, because I also will suffer for him." A custom which had come down from the times of human sacrifices, under the bloody Baal-worship of the Carthaginians, still prevailed, of dressing those criminals who were condemned to die by wild beasts, in priestly raiment. It was therefore proposed, in the present case, that the men should be clothed as the priests of Saturn, and the women as the priestesses of Ceres. Nobly did their free, Christian spirit protest against such a proceeding. "We have come hence," said they, "of our own will, that we may not suffer our freedom to be taken from us. We have given up our lives that we may not be forced to such abomination." The pagans themselves acknowledged the justice of their demand and yielded.

After they had been torn by the wild beasts, and were about to receive the merciful stroke which was to end their sufferings, they took leave of each other, for the last time, with the mutual kiss of Christian love.*

In spite of these barbarous persecutions, Christianity spread far and wide, throughout the Roman empire, and beyond it ; so that Justin Martyr declares, "that no Barbarian, or Nomadic race was to be found in which prayers did not ascend to God in the name of the crucified." Says the learned and judicious Origen, speaking of his times : "The more emperors, governors, and the populace, have endeavored to destroy the Christians, the more powerful have they become." While it was the general opinion of the first fathers of the church, that the triumphs of Christianity would be brought about by the supernatural appearance, or second coming of Christ, this great man, (Origen) held, that Christianity, *working outward from within*, would overcome and suppress every other religion, and gain the dominion of the world ! Noble and truthful views ! be it so, come Lord Jesus, come quickly !

In the year A. D. 250, Decius Trajan, attempted to destroy Christianity *entirely*. He ordered rigorous search to be made for all suspected of refusing compliance with the national wor-

* See Neander's History, p. 124.

ship ; their goods were confiscated, and their persons tortured, banished, and put to death.

Valerian, the emperor, issued an edict, (A. D. 258) by which Bishops, Presbyters, and Deacons, were to be put to death by the sword ; senators and knights were to forfeit their rank and property, and if they still remained Christians, to suffer the like punishment : women of condition, after being deprived of their property, were to be banished. Those Christians in the service of the palace, who had formerly made a profession of Christianity, or now made such profession, should be treated as the emperor's property, and after being chained, distributed to labor on the various imperial estates. The Roman bishop, Sextus, and four deacons of his church, were the first who suffered martyrdom in consequence of this rescript, on the sixth of August, A. D. 258.

At this time fell Cyprian bishop of Carthage. He appeared before the tribunal of the proconsul, who, after informing himself of the name and situation of Cyprian, commanded him to offer sacrifice, and pressed him to reflect on the consequences of his disobedience. The refusal of Cyprian was firm and decisive ; and the magistrate, when he had taken the opinion of his council, pronounced, with some reluctance, the sentence of death. It was conceived in the following terms : " That Thascius Cyprianus should be immediately beheaded, as the enemy of the gods of Rome, and as the chief and ringleader of a criminal association, which he had seduced into an impious resistance against the laws of the most holy emperors, Valerian and Gallienus." At the place of execution " he bound the napkin over his own eyes, a presbyter and a deacon tied his hands, and the Christians placed before him handkerchiefs and napkins to receive his blood. His last words were,—“ God be thanked.” His head was then severed from his body by a sword.*

I will notice another case from Carthage, of a man named Numidicus, who, for his exemplary conduct in the persecution, was by bishop Cyprian, made a presbyter. This man, after having inspired many with courage to suffer martyrdom, and had seen his own wife perish at the stake, had himself, when

* See Gibbon's Rome, p. 33 ; Marsh's Ecc. History, p. 190.

half burned, and covered under a heap of stones, been left for dead. His daughter went to search under the stones for the body of her father, in order to bury it. Great was her joy at finding him giving signs of life, and by her filial assiduities, she finally succeeded in completely restoring him.

In the year 303, commenced the last and severest persecution of the Christians, under heathen Rome. Galerius, the son-in-law of Dioclesian, the emperor, prevailed on his father-in-law (now old and infirm, and contemplating retirement from the government), to bring about a general persecution of the Christians.

On the 22d of February, at the first dawn of day, the splendid church in the city of Nicomedia, in Bithynia, then the imperial residence, was broken open, the copies of the Bible found in it were burned, and the church abandoned to plunder and destruction. The next day a decree was issued, forbidding the assembling of Christians, for religious worship. The Christian churches were to be demolished to the foundations; all manuscripts of the Bible should be burned; those who held places of honor and rank, must either renounce their faith or be degraded; in judicial proceedings, the torture might be used against all Christians of whatever rank; free born Christians in many instances were made slaves, and put to the most degrading employments. In this persecution perished a Christian maiden, named *Victoria*, whose father and brother were still pagans. From this blessed maiden, is probably derived (primarily) the name of the present queen of England; *Victoria*: a woman of name, at home, and abroad.

The prisons were filled with Christians of all orders, when a new edict appeared, to the effect that the Christians should all repair to the temples and sacrifice to the gods. The effect of this law was so severe, that at Alexandria, the pagans themselves, concealed the persecuted Christians in their houses, and many of them chose rather to sacrifice their property and liberty, than betray those who had taken refuge with them.

In the year 310, the Christians confined to the *mines of Palestine*, were allowed to meet together for worship; but the governor of the province, observing this, in one of his visitations, reported it to the emperor. The prisoners were

now kept apart, and put to severe labor. Thirty-nine confessors, who, after enjoying a season of rest, were beheaded at once. *It was the last blood that flowed in this persecution ;* tranquility having, for some time, been already restored to the Christians of the West.

Galerius, in the year 311, issued the remarkable edict that put an end to the last sanguinary conflict of the Christians in the Roman Empire.

Thus the *iron, bloody* power of the Roman Cæsars, failed to extinguish the fires Christianity had kindled. "The blood of the martyrs was the seed of the church." In vain had they stoned Stephen, the first martyr, "calling upon God, and saying Lord Jesus, receive my spirit." Peter and Paul had perished by their hands, and through every province of their land, they had "shed the blood of the servants of Jesus." How had the heathen raged, and the people imagined a vain thing ; the kings of the earth taken counsel against the Lord, and against His Anointed. He that sitteth in the heavens had laughed them to scorn ; the Most High had held them in derision." *Christianity was a plant of the Lord's planting*, and the power of Rome could not root it out. On the contrary, as the prophet Daniel had said elsewhere, "In the days of these kings, shall the God of heaven set up a kingdom," which was to break in pieces these kingdoms, and to stand forever. While the power and policy of Rome were employed to crush Christianity, this divine plant, grew and flourished, till all the provinces of the Roman Empire came and lodged in its branches.

It is not a matter of wonder that Christianity should furnish its martyrs ; this might be expected, as almost every form of religion has done this ; men will defend to the death, a cherished opinion, no matter how absurd. Even Atheism can boast its martyrs ; but in Christianity, we admire, not so much their dying, as the spirit and gentle fortitude exhibited by them, under all forms of suffering. They were invincible under pains, doubtless, and so were the American Indians, who, could defy their murderers, and suffer all kinds of torture without even moving a muscle. The Christians, on the contrary, were not insensible to pain, neither did they affect to be, but amid their agonies they could love their enemies, and pray for

their murderers. Even children, gentle maidens, and aged women, displayed a heroism here, found nowhere else. The tender emotions of the mother, and the filial attachment of the child, were not blunted by Christianity, but were held subordinate to the commands of Christ. The power of Christ not only enabled the primitive Christians to yield up their lives in defense of the truth, but to do this with a sweetness, and a cheerfulness, that frequently won the hearts of their bitterest enemies : and thus the church, like an army, whose front ranks were smitten down in battle, were soon closed up by others, who stepped in to fill their places.

“ And by flame, by captivity, and by spoil.” We have seen that the disciples of Jesus *“ have fallen by the sword,”*—the punishment for Roman citizens,—and that multitudes perished in this way ; and *“ by flame,”*—numbers also were burnt at the stake ; *“ by captivity,”* loss of liberty, and banishment to work in the mines ; yea, slavery itself, was the punishment inflicted on the followers of Christ ; of this class were the last martyrs who perished in pagan Rome ; *“ and by spoil,”*—confiscation of property was uniformly followed by conviction, before the magistrates, of the crime of Christianity, and was one fruitful cause of the persecutions.

“ Many days.” This continued, with little intermission, through a period of three hundred years. This view of the case, has led me to be more ample in my illustrations of this verse than I had intended, as the fallen state of Palestine, and the Jews generally, especially the Christian Jews, for so many years, is what affected the prophet tenderly.

I will mention one thing more and conclude this part of my remarks. The persecution of the Christians had *begun* at Jerusalem, by the instigation of the Jews : And we see it *terminate* in that country by the martyrdom of the thirty-nine confessors mentioned before, a just retribution of providence, indicative of the blood-guiltiness of that nation, on whom the Saviour charged the guilt of all the righteous blood shed from righteous Abel, downward ! O, when shall this blood be purged away from Zion !

VERSE THIRTY-FOURTH.

“NOW WHEN THEY SHALL FALL, THEY SHALL BE HOLPEN WITH A LITTLE HELP: BUT MANY SHALL CLEAVE TO THEM WITH FLATTERIES.”

There are not wanting writers, among heathens, Jews, and Christians, who apply this to the times of Antiochus. But for reasons already assigned I think this a mistaken view of the subject; and prefer following the course of events in the Roman empire.

“Now when they shall fall.” Under Dioclesian the sufferings of the Christians were terrible, and would appear almost incredible, were these facts not handed down to us by faithful eye-witnesses, and confirmed by pagan historians. J. Marsh, in his Ecclesiastical History, thus sums up the sufferings of the Christian worthies: “Some were thrown to wild beasts, inclosed in vast amphitheaters, for the entertainment of the people on great festal days, and instantly torn to pieces and devoured. Others with their wives and children, were burned to death in their own houses. Some were beaten with clubs, rods, thongs of leather, and ropes. Nails were driven into their sides, bellies, legs and cheeks. Some were suspended by one hand from a portico, suffering the most severe distension of all their joints; others were bound to pillars face to face, their feet being raised above the ground. They were hung about wooden engines, having every limb of their bodies distended by certain machines. Plates of heated brass were applied to their bodies. They were seated in red hot chairs. They were slain by the axe and the sword. They were suspended by their feet, with their heads downward, over a slow fire. Sharp reeds were thrust under the nails into the fingers. Melted lead was poured down their backs, and into their bowels. Their tongues were cut out. Multitudes were deprived of one eye, and cauterized, and debilitated in one leg by an hot iron, and sent to the mines. Seventeen thousand, it is said, were slain in one month. In Egypt alone, one hundred and fifty thousand suffered martyrdom by the hands

of their persecutors, besides seven hundred thousand, who came to their end in banishment or the public works.*

“From torturing pains to endless joys,
On fiery wheels they rode.”

“*They shall be holpen with a little help.*” This was the darkest period the Christian church had seen. The pagan worship was everywhere set up with great splendor. A medal was struck by Dioclesian with the inscription—“*The name of Christians being extinguished.*” But still a remnant was preserved, and God raised up a deliverer in the person of Constantine.

His father, Constantinus, was friendly to the Christians, till he died in Britain A. D. 306. His mother, Helena, the first wife of Constantinus, appears to have been a devoted Christian woman; a strict observer of all the duties of the Christian religion, as far as she understood them. Constantine was early removed from his mother's immediate influence to foreign courts, but doubtless retained an impression favorable to the Christians, which led in the end to his making Christianity the religion of the empire. In a war with Maxentius, one of the rival emperors, history represents Constantine before a great battle, as praying to the God of the Christians, to give him the victory. While thus praying, a short time after noon, he beheld, spread on the face of the heavens, a glittering or luminous cross, and above it the inscription—“By this conquer.” The emperor and his whole army, now just about to commence their march to Italy, were seized with awe. While Constantine was still pondering the import of this sign, night came on; and in a dream, Christ appeared to him, with the same symbol which he had seen in the heavens, and directed him to cause a banner to be prepared after the same pattern, and to use it as his protection against the power of the enemy. The emperor obeyed. He caused to be made after the pattern he had seen, the resplended banner of the cross.† From that time, the emperor became the open advocate of Christianity, and the banner of the cross was displayed in his armies. Over all his enemies he was conqueror, and for many years was sole master of Rome.

* See page 195.

† See Eusebins.

The motives that actuated this great man to embrace the Christian religion, and bring all the power of the Roman State to its support, are a matter of dispute. But the work was of God, and the facts are before us. The heathen temples were pulled down ; images of gold and silver were melted, and coined into money ; great idols, curiously wrought, were brought to Constantinople and drawn with ropes through the principal streets, for the scorn of the people. The heathen priests were cast out, dispersed and banished. Every place of power and trust, in the State, and army, which had been filled by heathens, was now occupied by professed followers of the Lord Jesus Christ. Immense and splendid Christian temples, were everywhere erected and endowed, and the greatest honor was put upon all preachers of the gospel. Constantine put an end to all pagan rites ; to sorcery and divination,—those great supports of false religion ; publicly exposed the mysteries which had been kept secret ; stopped the savage fights of gladiators ; ordered the strict observance of the Lord's day ; furnished the churches with copies of the sacred scriptures ; stood up with respectful silence, to hear the gospel from Eusebius of Cesarea ; dedicated Christian temples himself with great solemnity ; yea, delivered Christian orations, one of which, of considerable length, is preserved to us ; and taught all the soldiers of his army to pray to the God of the Christians.*

It has been doubted whether Constantine was any benefit to the Christian church, on the whole, or not. The prophet decides this point thus—“*they shall be holpen with a little help.*” In the last verse of this chapter it is said : “He shall come to his end and *none shall help him.*” That is, none shall help him *effectually*, or permanently ; so in this place, a “*little help*,” means *real help*, or benefit. When Constantine became emperor, Christianity was reduced very low by persecution, especially in the East.

He 1st. put an end to the effusion of blood for confessing Christ.

2d. Abolished the pagan religion, and destroyed vast numbers of their splendid temples.

* See Marsh's Ecc. History, p. 196.

3d. He deprived the pagan priests of their revenue, turned them out of office, and publicly exposed their gods to contempt.

4th. He elevated the Christians to places of power and trust, which before they could not fill.

5th. He erected and endowed splendid churches, in great numbers.

6th. He everywhere caused the ministers of the Gospel to be respected, yea, honored.

7th. He publicly exposed the pagan mysteries, and abolished their abominable rites, such as sorcery and divination, the main supports of paganism.

8th. He stopped the public and cruel fights of gladiators.

9th. Furnished the Churches with copies of the Scriptures.

10th. Became a public and respectful hearer of the gospel.

11th. Taught the soldiers of his army to pray to the God of the Christians.

12th. Though an emperor, he assisted at the public worship and ceremonies, such as dedicating Temples, and delivering orations.

13th. He used his influence with foreign princes to further the progress of the Christian religion ; he sent especially to the King of Persia, the most powerful Prince of the time, Rome excepted. In all these particulars, with many others, Constantine doubtless rendered great help to the Christian cause. Time would fail me to *dwell on these particulars*, and illustrate their *help* to the cause of Christianity—but they are before the reader, who will easily perceive that the conversion of Constantine to Christianity was a *timely* “*help*.” I will instance one particular only, namely, the circulation of the sacred Scriptures. Domitian had destroyed every copy of the Scriptures he could find ; hence, the Sacred Writings became scarce. Under Constantine, multitudes were employed in translating and copying the sacred Scriptures, into all the known languages of the world. These sacred books were scattered throughout the empire, till they were found in the churches of the desert, as well as in the Temples of the

city: and the numerous copies of the Scriptures lately discovered, and now extant, are doubtless the remote results of the labors of Constantine!

On the other hand, Christianity did not receive *unalloyed good* from the conversion of Constantine to its profession. He appeared to be little acquainted with the work of God in the soul, and attached too much importance to the mere externals of Christianity.

And first, he sought to bring into the pale of the Christian Church all the nations of the empire; the mere profession of Christianity was all the Emperor appeared to think necessary. "The heathens," he said, "would be most easily led to salvation, if the condition of the Christians were made to them in all respects enviable. They should consider that the advantages to be derived from preaching could not belong to all. Some," he said, "might be drawn to the faith by being seasonably supplied with the means of subsistence; others were accustomed to repair to that quarter where they found protection and intercession: (meaning the intercession of the Bishops,) others would be won by an affable reception; others by being honored with presents. There were but few who honestly loved the exhibition of religious doctrine; but few who were the friends of truth. For this reason they should accommodate themselves to the characters of all, and like skillful physicians give to each man that which might contribute to his cure; so that in every way the saving doctrine might be glorified in all." Acting on these maxims, Constantine threw open a wide door to ignorance and hypocrisy, and the masses of pagans that joined the Christian church were in reality pagans still.

2d. He brought into the church many pagan rites and ceremonies, that remain in the Greek, and Roman churches, to this day.

3d. He richly endowed many Christian churches, and heaped wealth upon their ministers, and thus made the Christian ministry a stepping stone to wealth and power.

4th. He introduced into the army, a form of prayer in the Latin language, and though, upon the whole, it was a benefit, yet, it was so worded by the Emperor, to avoid giving offense,

that a pagan might use it in praying to Jupiter without difficulty.

5th. He was the first *civil ruler*, that governed the Christian Church. He gathered from all parts of Christendom three hundred and eighteen Bishops, and thus formed the council of Nice, A. D. 325. Constantine formed an immense National Church, of which the Emperor was the head and patron.

At the mature age of sixty-four, after a short illness, he ended his memorable life at the palace of Agyrian, in the suburbs of Nicomedia, whither he had retired for the benefit of the air, and with the hope of recruiting his exhausted strength by the use of the warm baths. When his malady grew worse, and he felt he must die, he repaired for the purpose of prayer, to the church consecrated to the memory of the martyr Lucian. He here made the customary confession; and the bishops gave him the blessing. He next repaired to a castle, near the city of Nicomedia, where he called together an assembly of the bishops, and surrounded by them, received baptism from Eusebius, bishop of Nicomedia. He died soon after, in the year 337. The corpse of the deceased emperor, according to his last request, was transported to the city of Constantinople. (That city still preserves the name of its founder.) The body of Constantine, adorned with the vain symbols of greatness, the purple and diadem, lay for a time in state, on a golden bed, in one of the apartments of the palace, which for that purpose had been splendidly furnished and illuminated, where he was attended and honored by the officers of state, as if he were still alive.*

Constantine was doubtless a skillful commander, and a clear-headed politician. If he embraced Christianity from motives of policy alone, (of which there is no evidence), he certainly understood the wants of the times, as no other policy would have so effectually raised him to such undisputed power in the State. But I see no reason why the errors of his latter years, should detract from the sincerity of his early reign, any more than the Idolatry of king Solomon in his old age, proves him to have been insincere in the early part of his

*See Gibbon's Decline, vol. 2, p. 173.

life. If Constantine's conduct is weighed in the balances of the Sanctuary, (Christian morality), he will doubtless be found wanting. But it is difficult to conceive that Constantine's religious information was very extensive, when he assumed the purple. Added to this, there are but few men to be found in any age, who dare expose the ignorance of a despotic prince, or reprove his vices. Even the pious viewed him with enthusiastic admiration ; and all seemed impressed with the belief, that now, Christ was coming to *take to himself "the kingdom and the dominion, and the greatness of the kingdom under the whole heaven."* Amid the flatteries of the court, and the nation, continually assailing him, it is to me a wonder that he accomplished so much in the right direction as he did. It is true he established a National Church ; but this is not essentially wrong, if we may judge from the precedent, found in the erection of a National Church among the Jews, by God himself. The National Church of Great Britain, candidly considered, will be found to have been productive of great good to the cause of Christianity in general. Not to mention the great names that have arisen in that church from time to time, it is difficult to see how Protestant Christianity could have found a permanent abode, in that, or any other country in Europe, unaided by the power of the State ; when it is considered that the whole power of *Papal Rome*, with its vast resources, was pledged to root up, if possible, Protestant Christianity. The British National Church, has stood forth the avowed opponent of the Papacy to this day ; and all the resources of the empire, yea the crown of Great Britain itself, is pledged to defend her National Church, and with it her Bible, and Magna Charta. From her bosom came forth the Apostolic Wesley, and Whitefield, the holy Fletcher, and a numerous band of learned and pious men, such as no period hath witnessed since the days of the Apostles. To her, the Bible Society owes its origin, which to this day, like the Angel in the Revelations, is seen flying through the midst of heaven with the printed pages of the everlasting gospel for all kingdoms, nations, and people, under heaven. A National Church is a powerful means to effect *good* or *evil*, as the case may be.

The cruel murder of his son Crispus, by Constantine, might have been viewed by him, as a stern duty, arising from State policy, which taught that the tenderness of the father, must yield to the dignity of the emperor, and that impartial justice demanded the death of that son, as a traitor to the State. Such impressions as these, may have found a place in the mind of Constantine, who appears, like Oliver Cromwell, to have grown gloomy and suspicious in the latter part of his life; they both defended and propagated their views of Christianity, with all the power of the State, and doubtless, with all sincerity. Though the efforts of Constantine for the promotion of Christianity were neutralized by opposing forces, yet, upon the whole, the influence of the emperor, was favorable to the gospel. Is there not a majesty, a beauty, and a fullness in the expression of the prophet: "they shall be *holpen* with a *little help*," which shows the Divine origin of this blessed Book!

"But many shall cleave to them with flatteries." The revolution under Constantine, was one from which almost everything which the Christian values, might have been hoped; but alas! such is the depravity of human nature, it was one in which almost everything of evangelical worth was lost. Constantine brought the world into the church, and the church was paralyzed. A number of barbarous tribes nominally embraced the gospel; many hypocritically assumed the profession of Christianity, while at heart they were still inclined to paganism, or were ready to adopt any religion which happened to be in favor at court; others had framed a system for themselves, mixed up of Paganism and Christianity, in which often, there was nothing more than merely an exchange of pagan for Christian names. The elevation of the Ministry, to wealth, power, and favor at court; was followed by an amazing increase of luxury and vice. Bishops contended with bishops about the extent of their jurisdictions; vied with princes in their style of living, and showed that they placed their heaven upon earth. Having such spiritual guides, the mass of the people soon became exceedingly corrupt. Shoals of profligate men, allured by gains, or driven by fear, pressed

into the church ; discipline ceased, and superstition reigned without control.*

VERSE THIRTY-FIFTH.

“ AND SOME OF THEM OF UNDERSTANDING SHALL FALL, TO TRY THEM, AND TO PURGE, AND TO MAKE THEM WHITE, EVEN TO THE TIME OF THE END ; BECAUSE IT IS YET FOR A TIME APPOINTED.

“ *And some of them of understanding shall fall to try them, and to purge, and to make them white.*” The Christians had received a “little help,” by the accession of Constantine to their ranks ; but it was but a “little help,” as the temporal peace and prosperity of the church lasted but a *little while*. Says Dr. A. Clark, “disputes on certain points of religion soon agitated the Christian church ; and now, having no outward persecution, they began to persecute each other.”

Two principles were introduced into the church, which led brother to stain his hands in his brother's blood ; and, all the while, thinking he did God service. The first was,—“*That it is an act of virtue to deceive and lie, when by that means the interest of the church may be promoted ;*” the other, that “*Errors in religion when maintained and adhered to, after proper admonition are punishable with civil penalties and corporeal tortures.*” And thus men who professed the religion of Jesus, were seen with their own limbs broken, and their flesh scorched with the fires of heathen persecution, actually kindling the fires of persecution against their own companions !

In the church of Alexandria was a presbyter named Arius ; a man venerable in his appearance, severe in his habits, monastic in his dress ; a subtle logician, and a commanding orator. This man openly maintained that the Son was essentially and totally distinct from the Father ; that there *was* a time when he was not ; that he was the first and noblest of all *created* beings ; was a mutable creature, and capable, as men are, both of sin and holiness. He preached continually to a crowded audience, and presented his doctrine to every one with whom he associated, in private.

* See Neander's Church History, Marsh's, &c.

He soon gained many proselytes, both among the common people and men of rank and influence. Alexander, his bishop, assembled two councils; at the last one, a hundred ministers, condemned his opinions, and excluded him from the fellowship of the church. Spiritual war was then proclaimed, which soon terribly raged throughout the Christian world. Arius retired into Palestine, and opened a correspondence with many eminent men, whom he endeavored to bring over to his faith. Constantine beheld the breach with grief. He wished to have one great, harmonious, splendid, religious empire. He wrote to the two parties, and exhorted them to peace, but in vain. He then collected three hundred and twenty-five bishops from all parts of christendom, to meet at Nice; and this solely at his own expense. This was the first general council. The emperor came to it, threw their mutual accusations into the fire, and exhorted them to peace. This being in vain, the doctrine of Arius was canvassed and condemned. He was deposed, excommunicated, and forbidden to enter Alexandria, (A. D. 325).

Arius was deposed, but not silenced. He and his friends endeavored to persuade the Christian world that they had been unjustly condemned. The sister of the Emperor favored their cause. In her last moments she prevailed on Constantine to recall Arius from banishment, and to repeal the laws which had been made against him and his party, (A. D. 330.) But Athanasius, who had succeeded Alexander in the Bishopric of Alexandria, refused to receive Arius as a presbyter under him. For his firmness *he* was, in turn, banished by Constantine into Gaul. The church in Alexandria, however, was true to its principles, and though Arius had been reinstated with great solemnity, they would have no connection with him. Constantine then ordered him to Constantinople. He had supposed that Arius was unjustly condemned; that there was no essential difference between him and his accusers. He now required his opinion of the Nicene creed.

Arius without hesitation subscribed to it, and swore to his sincerity in doing it. The emperor could not conceive of men subscribing to the same words, who had entirely different views. This was the case at that period. The church

said that Christ was God. The Arians allowed it, but in the same sense that rulers and angels are styled gods in scripture. Deluded by the apparent frankness of Arius, Constantine ordered Alexander, bishop of Constantinople, to receive him to communion ; Alexander could not resist, but gave himself to fasting and prayer. The Arians were flushed with success ; but, while parading in triumph through the streets of the city, Arius was seized with an anguish in his bowels, retired by himself, and suddenly expired, (A. D. 336).*

What a picture of the degeneracy of the times, of dissimulation, and persecution, among Christians.

After the death of Constantine, Constantius, his son, succeeded him in the Empire. He favored the cause of the Arians, and entered heartily into their views ; and from the year 337 to 361, violently persecuted their opposers. Athanasius, after a banishment of more than two years, had returned, but was obliged to flee to Rome. A number of his friends were scourged and imprisoned. The greatest severities were inflicted upon many ministers who held the Nicene creed. Some were banished, others loaded with irons, and scourged to death. The Arians multiplied creeds upon creeds, laboring so to express themselves that no essential difference might appear between them and others ; and that multitudes might be able to subscribe, without disturbing their consciences.

In the year 349 Constantius reinstated Athanasius in his see. It was a moment of triumph to his friends ; but his enemies were bent on his destruction, and accused him of the foulest crimes. Athanasius heard of the plots of his enemies, but the Emperor in a brief letter promised him protection, and perfect safety ; and bade him not be alarmed, and allow himself to be disturbed in the quiet administration of his office.

When, therefore, the summons, requiring him to leave the Church, was first sent to him, by men who professed to have full powers from the Emperor, he declared that, as he had been directed by an imperial writ to remain at Alexandria, he held himself neither bound nor authorized to abandon the Church intrusted to him by the Lord, except by a written

* See Marsh's *Ecc. History*, p. 203.

order coming from the Emperor himself, or at least in his name. He quietly proceeded, therefore, to discharge his episcopal duties, in the same manner as before. But while engaged in the Church, during the night of the ninth of February, 356, amidst a portion of his flock, who were preparing by prayer and song for the public worship, which according to the Alexandrian usage, was to be celebrated on Friday morning; the Dux Syrians burst suddenly into the church, with a troop of armed men, regardless of all reverence for sacred things. Athanasius amidst the din and tumult of the brutal soldiery, perfectly retained his presence of mind. He first endeavored to procure peace among the assembled members of his church, and to provide for their safety, before he thought of his own. He remained quietly on his episcopal throne, and bade the deacon proceed in the recitation of the 136th Psalm, where the words, "For his mercy endureth for ever," were continually sung by the choir of the church. Meanwhile, however, the soldiers pressed forward continually nearer to the sanctuary. Monks, clergy, and laity, therefore, bade Athanasius save himself. But not until the greatest part of his flock had departed, did he slip out with those that remained, and escape the hands of the soldiers who were sent to arrest him. The Alexandrian Church was compelled to submit by an armed force, and receive as their bishop an unclerical, rude, and passionate man, Georgius of Cappadocia. Every sort of atrocity was committed under the name of religion; while the pious, and heroic Athanasius, threatened with death, and pursued as far as Auxuma, in Ethiopia, found refuge among the Egyptian monks, who refused to betray him to his persecuting adversaries.

Thus the Arian party gained the victory throughout the whole Roman Empire. For nearly forty years Arianism reigned, especially in the East, almost without a check, so that it became a proverb,—“All the world against Athanasius, and Athanasius against all the world.” This great man obtained the appellation of “Father of Orthodox!” A noble tribute is paid to his memory by Gibbon, a learned and subtle enemy of Christianity. Hear his testimony:

“The immortal name of Athanasius, will never be separated

from the Catholic doctrine of the Trinity, to whose defense he consecrated every moment and every faculty of his being. Seated on the archiepiscopal throne of Egypt. He filled that eminent station above forty-six years, and his long administration was spent in a perpetual combat against the powers of Arianism. Five times was Athanasius expelled from his throne; twenty years he passed an exile or a fugitive; and almost every province of the Roman empire was witness of his merit and his sufferings. Amidst the storms of persecution, the archbishop of Alexandria was patient of labor, zealous of fame, careless of safety. He preserved a distinct and unbroken view of a scene which was incessantly shifting; and never failed to improve those decisive moments, which are irrecoverably lost, before they are perceived by a common eye. The archbishop of Alexandria was capable of distinguishing how far he might boldly command, and where he must dextrously insinuate; how long he might contend with power, and when he must withdraw from persecution; and while he directed the thunders of the church against heresy and rebellion, he could assume, in the bosom of his own party, the flexible and indulgent temper of a prudent leader. In modest equipage, he frequently performed the episcopal visitation of his provinces, from the mouth of the Nile, to the confines of Ethiopia; familiarly conversing with the meanest of the populace, and humbly saluting the saints and the hermits of the desert. He appeared with easy and respectful firmness in the courts of princes; and in the various turns of his prosperous and adverse fortune, he never lost the confidence of his friends, or the esteem of his enemies." The romantic adventures of Athanasius during his exile, are vividly related by the same author.*

Athanasius died in peace at Alexandria, in the possession of his bishopric A. D. 372 or 373.

The Arian controversy split the church into various sects. The Arians could not agree among themselves, about the character of Christ; numerous parties arose, and for a time distracted the Christian world, but they have long since passed away, like the tumultuous waves of the sea.

* See Gibbon, Vol. 1st, p. 334.

In the year 361, Julian, called the Apostate, ascended the throne of the Cæsars. He was a steady and insidious enemy to the Christians, whose faith he had abjured, and whose professors he detested and despised. Affecting a liberality of sentiment which extended to everything within its reach, he avoided an open persecution of the Christians ; but his attacks were artfully intended to undermine the very foundations of the church. To effect this, he strictly prohibited the Christians from teaching philosophy and the liberal arts, he abrogated the privileges which had been granted to them, and exhausted all his powers of wit and sophistical ingenuity, to exhibit them in a ridiculous and contemptible light. The deserted temples were once more opened for the reception of the multitude, and Polytheism reared her unnumbered heads in every part of the empire. To gratify his rancor against the Christians still more, the emperor protected and favored the Jews, and resolved to build their temple at Jerusalem.*

I know of no writer who presents the attempt and failure of Julian, to build the city of Jerusalem in so forcible and clear a manner, as Gibbon, who, though unwillingly, yet *really*, gives to Christianity a luminous argument in its defense.

In page 433, of volume 2d, the author says : " After the final destruction of the temple by the arms of Titus and Adrian, a plough-share was drawn over the consecrated ground, as a sign of perpetual interdiction. Zion was deserted ; and the vacant space of the lower city was filled with the public and private edifices of the Ælian colony, which spread themselves over the adjacent hill of Calvary. The holy places were polluted with monuments of idolatry ; and either from design or accident, a chapel was dedicated to Venus, on the spot which had been sanctified by the death and resurrection of Christ. Almost three hundred years after those stupendous events, the profane chapel of Venus was demolished by order of Constantine ; and the removal of the earth and stones revealed the holy sepulchre to the eyes of mankind. A magnificent church was erected on that mystic ground, by the first Christian emperor ; and the effects of his pious munifi-

* See Martin Rutter's History of the Christian Church.

cence, were extended to every spot which had been consecrated by the footsteps of patriarchs, of prophets, and of the Son of God."

To raise "*a specious argument against the faith of prophecy, and the truth of revelation,*" Julian resolved to erect, without delay, on the commanding eminence of Moriah, a stately temple, which might eclipse the splendor of the church of the resurrection, on the adjacent hill of Calvary ; to establish an order of priests, whose interested zeal would detect the arts, and resist the ambition of their Christian rivals ; and to invite a numerous colony of Jews, whose stern fanaticism would be always prepared to second, and even to anticipate the hostile measures of the pagan government."

The learned Alypius, the intimate friend and associate of Julian, "received an extraordinary commission to restore, in its pristine beauty, the temple of Jerusalem, and the diligence of Alypius required and obtained the strenuous support of the governor of Palestine."

"At the call of their great deliverer, the Jews from all the provinces of the empire, assembled on the holy mountain of their fathers ; and their insolent triumph alarmed and exasperated the Christian inhabitants of Jerusalem. The desire of rebuilding the temple has, in every age, been the ruling passion of the children of Israel. In this propitious moment the men forgot their avarice, and the women their delicacy ; spades and pickaxes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of silk and purple. Every purse was opened in liberal contributions, every hand claimed a share in the pious labor ; and the commands of a great monarch were executed by the enthusiasm of a whole people."

"Yet, on this occasion, the joint efforts of power and enthusiasm, were unsuccessful ; and the ground of the Jewish temple, which is now covered by a Mohammedan mosque, still continued to exhibit the same edifying spectacle of ruin and desolation. Perhaps the absence and death of the emperor, and the new maxims of the Christian reign, might explain the interruption of an arduous work, which was attempted only in the last six months of the life of Julian. But the

Christians entertained a natural and pious expectation, that, in this memorable contest, the honor of religion would be vindicated by some signal miracle. An earthquake, a whirlwind, and a fiery eruption, which overturned and scattered the new foundations of the temple, are attested with some variations, by contemporary and respectable evidence. This public event is described by Ambrose, bishop of Milan, in an epistle to the emperor Theodosius, which must provoke the severe animadversion of the Jews ;* by the eloquent Chrysostom, who might appeal to the elder part of his congregation at Antioch ; and by Gregory Nazianzen, who published his account of the miracle before the expiration of the same year. The last of these writers has boldly declared, that this preternatural event was not disputed by the infidels ; and his assertion, strange as it may seem, (yes, strange indeed to the man that shuts his eyes against the evidences of Christianity), is confirmed by the unexceptionable testimony of Ammianus Marcellinus. The philosophic soldier, who loved the virtues, without adopting the prejudices of his master, has recorded in his judicious and candid history of his own times, the extraordinary obstacles which interrupted the restoration of the temple of Jerusalem ; whilst Alypius, assisted by the governor of the province, urged, with vigor and diligence, the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen ; and the victorious elements continuing in this manner obstinately, resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned. Such authority should satisfy a believing, and must astonish an incredulous mind ; yet a philosopher may still require the original evidence of impartial and intelligent spectators. At this important crisis, any singular accident of nature would assume the appearance, and produce the effects, of a real prodigy.”†

May I ask : Was not the “virtuous and learned Alypius,” as Gibbon calls him, (appointed by Julian himself, to conduct this work), an “*impartial and intelligent spectator* ?” “impar-

* Surely there were State records to test the truth, or falsity of this account, to which the emperor had access.

† See Gibbon's Rome, Vol. 2d, p. 440.

tial," at least on the side of the Christians, as he could have no design to favor them ; and "intelligent," could he not discern between an "*accident of nature*," and a "*real prodigy*?" Alypius was a "*spectator*," (and thus "original evidence"), of these singular events ; and surely, if philosophy, facts, the arts, or reason, could have aided paganism, his pen, would not have been silent. Nor would his contemporary, Ammianus Marcellinus, "the philosophic soldier, and unexceptionable historian, who loved the virtues without adopting the *prejudices* of his master," have "*confirmed*" this strange account, by his able and impartial testimony. Once more, were the Jews, so zealously employed in the work, in any superstitious dread, of the interference of Jesus of Nazareth to prevent them !

It is said by others, that the subterraneous vaults, under the site of the temple, (placed there probably by King Solomon) were filled with inflammable gases, that were accidentally kindled by the lamps of the workmen. But, these vaults existed while the temple lay in ruins, during the Babylonish captivity ; but we hear of no inflammable matter igniting, when the Hebrews, under Ezra, built the second temple. Could not the wisdom of Alypius, and the learning of Rome, enriched by the science of Greece, detect the real cause of these phenomena ? Were the Romans unacquainted with the fact that such inflammable gases exist in pent up air ? To what absurd conclusions infidelity sometimes leads the minds of men !

After all, should these strange phenomena be accounted for on natural, rather than supernatural principles, still, the difficulty is only shifted, but not removed. The wisdom, power, and foreknowledge of God, are as apparent in producing cause and effect, as in miraculously driving the workmen from the site of the Jewish temple. How comes it, that the site of the temple should be scooped out with cisterns, reservoirs, and vaults ? that these should be, *just at this time*, filled with inflammable gases ? and that these gases should so strangely and terrifically ignite *just at the time* Julian, the most accomplished, the most subtle, and the most determined of the Cæsars, was bent on *falsifying* the word of God, by rebuilding the Jewish temple !

The Christian believer, resting on a "more sure word of prophecy," feels that all is firm under his feet: the compassionate Jesus, weeping over the miseries of Jerusalem, (then in the future,) declared their House, or temple, should be left desolate, till they welcomed him as coming in the name of the Lord. Again, another prediction of Jesus, declares, that "Jerusalem should be trodden down of the Gentiles, till the times of the Gentiles should be fulfilled." Up to that time, the Jews had not received the Messiah, nor had the times of the Gentiles been fulfilled; but the predictions of Jesus had received a literal fulfillment to that time, in every particular, have till now, and will forever—Amen.

Julian, intended to falsify these predictions, by building the city and temple; and, in attempting this, doubtless lost his life. Alexander the Great, with an insignificant numerical force, could conquer the Persian Empire, and scatter the power that held its one hundred and twenty-seven provinces like chaff; because in doing this, he was carrying out the purposes of God—but when he attempted to rebuild the doomed city of Babylon, contrary to the word of God, which declared it should not be built, he paid the penalty of his disobedience in the loss of his life, and the subversion of his empire. So Julian fell by the spear of the Persians, while attempting to counteract the purpose of God!

Julian, after a busy reign of twenty months as sole emperor, and after a restless but fruitless life, fell, while yet a youth, in a battle with the Persians, in 363. Though he passed away like a flying cloud, he was, with the exception of Athanasius, the greatest man of his century.*

In Persia, for the space of forty years, from 330 to 370, a most destructive persecution raged, and an incredible number of Christians were put to death; Sapor the Monarch, believing the Christians were friendly to the Roman Empire. The emperor Chosroes the XIth, who conquered Jerusalem in 314, slew every Christian he found in Palestine. Thus, *men of understanding, fell* victims to the popular hate—many eminent men, because they would not subscribe to the creeds of the

*See Hase Ch. Church.

Cæsars, fell under the sword of the state, and by privations and death in various forms.

But this was permitted "*to try them, and to purge, and make them white.*" Says Benson, "For the trial of their faith and patience, and to purge them from those corruptions which are the usual effects of prosperity : and that no temptation or sufferings could induce them to violate God's law, and act contrary to their duty." Says Dr. A. Clark, "To bring all to the pure profession, possession, and practice of Christianity." The judicious remarks of Bishop Newton on this text are to the point :

"Generally speaking, *those of understanding have fallen* a sacrifice to others, some of the best and wisest of men, to some of the worst and most ignorant. At least, if the persecuted have not been always in the right, yet the persecutors have been always in the wrong." (Page 299.)

"*Even to the time of the end : because it is yet for a time appointed.*" It seems to be the purpose of God, that those who finally reach heaven, shall get there by passing through great tribulations. We are taught by history and experience, that the tendency of the Church in times of worldly ease and prosperity, is to relax in her discipline, and settle down in a state of ease ; and more or less to lose the life and power of religion.

From all that we can gather, the tendency of these persecutions and sufferings, when sanctified by the grace of God, is to ripen the elect for heaven ; and purge from the pale of the Church, her spurious membership. This process will continue, down "*to the time of the end*"—through the ages of Papal darkness and cruelty. This process of persecution on the one hand, and purification on the other, has been carried on, till the fairest portions of Europe and Asia, have been stained by the blood of the martyrs of Jesus ; whom dungeons, racks, and fires, have, under God, wafted nearer the throne. Even in our own times, the Queen of Madagascar, has shed the blood of her Christian subjects in defense of paganism ; and in Italy, and Spain, the dungeons of the inquisition, and the prisons of the state, have been filled with

the innocent victims of papal cruelty, under the specious pretext of political or state offenses.

"Because it is yet for a time appointed." When God shall cause pure and undefiled religion everywhere to prevail, and "the kingdoms of the earth shall become the kingdoms of God, and his Christ"—when the Bible shall become the basis of all law, *Civil*, and *Ecclesiastical*; and man shall recognize a brother redeemed by Jesus Christ, in the Red man of America, and the Black man of Africa, as well as in the noble Circassian, or the fair and polished Anglo-Saxon. *"How long, O Lord, how long?"*

"Haste, happy day, the time I long to see."

VERSE THIRTY-SIXTH.

"AND THE KING SHALL DO ACCORDING TO HIS WILL; AND HE SHALL EXALT HIMSELF, AND MAGNIFY HIMSELF ABOVE EVERY GOD, AND SHALL SPEAK MARVELLOUS THINGS AGAINST THE GOD OF GODS, AND SHALL PROSPER TILL THE INDIGNATION BE ACCOMPLISHED; FOR THAT THAT IS DETERMINED SHALL BE DONE."

"And the king shall do according to his will." The mind of Daniel is now evidently led by the Angel to contemplate a new Power—and that power Anti-Christian. The Emperors of Rome, especially in the East, governed the church at their pleasure; and, in the fifth century, suffered themselves to be addressed by the impious titles of "your Divinity," "your Eternity," "your Godship," "Supreme Master," and "Everlasting King;" while they held the supreme ecclesiastical power. In the West, this Political power, elsewhere called the "little horn," (by Daniel), sprang up in the Church itself, in the persons of its Bishops. *A king or kingdom* signifies in this book, (Daniel) any government, state, or potentate. In the Romish Church the papal power rose to an absolute and tyrannical, *civil*, as well as *ecclesiastical* power. After the division of the Roman Empire, the strife for ecclesiastical supremacy was exerted principally by the Greek emperors in

the east, and by the bishops of Rome in the west. The churches, under its bishops frequently disowning, and excommunicating one-another, to the dishonor of Christianity ; till, finally, Rome triumphed over Constantinople.

About the middle of the eighth century, Pepin, an officer of state under the French king, Childeric, aspired to the throne of his prince : he obtained the consent of the bishop of Rome to dethrone his master, under the plea of incompetence on the king's part to fill the regal office. Childeric was immediately deprived of his royal dignity, and with his infant son, compelled to assume the monastic habit, and to retire from the pleasures and engagements of public life, to the solitude of the cloister. *Stephen* the II^d, Bishop and Pope of Rome, having sought in vain at Constantinople, for help against the increasing power of the Lombards ; traveled into France to solicit the assistance of Pepin, the French king. The Pope entreated, promised, threatened, and finally succeeded ; and in return, absolved the usurper from his oath of allegiance to the deposed king, anointed him, and invested him with the regal crown ; thus silencing the scruples of the Franks respecting the oath which they had sworn to their legitimate Sovereign.

Pepin entered Italy with an army ; and, after several encounters, in two campaigns, compelled the Lombard king to surrender the possession of all those territories which the Greek emperors had possessed in Italy, into the hands of the Pope of Rome. The grant of twenty-two cities, was the liberal demonstration of Pepin's gratitude to the pontiff, or it was the expiation by which he attempted to compensate for his perfidy and treason ; alleging that the Franks had shed their blood, not alone for the Pope, but for St. Peter, and the good of their own souls.

Pepin thus secured a *temporal principality* to the successors of the poor and humble Peter ! (A. D. 755).

In the Pontificate of Adrian Ist., the enterprising Lombards invaded the provinces which had been wrested from them by Pepin, and given to the Pope. Charlemagne, the son and successor of Pepin, asserted the rights of the Roman See ; marched a powerful army into Italy, subdued the Lombards ;

assumed to himself the title of their king, and was crowned at Rome, A. D. 774. Charlemagne was aiming at the empire of the West, and wished to secure the aid of the Pope, in carrying out his ambitious designs. To effect this, he confirmed the original grants made by his father to the See of Rome, and added to the patrimony of St. Peter, several cities and provinces, under the pretext of atoning for his sins by munificence to the church.

The Roman Pontiff having thus acquired temporal power, ceased not to use all possible means to consolidate the power thus obtained, and to widen the dominions of the Roman See ; till all the nations of Euorpe, from the king to the peasant, were the vassals of the Pope ! This power he actually obtained, to such an extent, that the most powerful monarchs were powerless before him. Emperors led his horse, and held his stirrup. Kings were stript by him of their honor and power, and whole realms were deprived of every religious privilege.

For refusing to surrender to him the right of investiture, the right ever claimed by the princes of Europe, of conferring the most important places in the churches and monasteries upon whom they pleased, by the ceremony of presenting the ring and crozier, Hildebrand, Gregory VIIth, a pope, haughty and arrogant in the extreme; drove Henry, emperor of Germany from his throne; and compelled him, in the winter of 1077, to cross the Alps, and stand three days in the open air, at the entrance of the pontiff's palace, with his feet bare, his head uncovered, and no other garment but a coarse woollen cloth thrown around his naked body, and implore forgiveness and a restoration to his dominions !!

For sanctioning, as was supposed, the violent death of Thomas, a Becket, archbishop of Canterbury, a man who had acquired, by his pretended sanctity, a most amazing power, Henry II, king of England, was compelled, by Pope Alexander, to walk barefoot over three miles of flinty road, with only a coarse cloth over his shoulders, to the shrine of the murdered saint, where eighty monks, four bishops ; abbots, and other clergy, who were present, whipped his bare back, with a knotted cord ; compelled him to drink water mixed

with Becket's blood, and to give forty pounds a year, for tapers, to burn perpetually before the martyr's tomb!!

For opposing him in the appointment of an archbishop of Canterbury, Pope Innocent III^d, in the commencement of the thirteenth century, excommunicated John, king of England; forbidding all persons to eat, drink, or converse with him, or to do him service; absolving all his subjects from their allegiance; ordering the other monarchs of Europe to kill him; and laid the whole kingdom under an interdiction, so that every religious privilege was taken away; every church shut; no bell was heard; no taper lighted; no divine service performed; no sacraments administered; no priest was present; no funeral solemnity allowed in the burial of the dead, and no place of interment permitted but the highways!!

Thus did the popes take to themselves supreme dominion. The whole world they claimed as their property, which they gave to whomsoever they pleased. The inhabitants of heathen countries were treated as wild beasts; the popes parcelling out them and their lands at pleasure; to the king of Portugal, the Pope granted all the countries east of Cape Non, in Africa; and to the Spaniards, all to the west of it; thus the Continent and Islands of America, were given by the pope to the friends and patrons of the Papal See. Thus the "*king did according to his will.*"*

"*And he shall exalt himself, and magnify himself above every God.*" The Apostle Paul evidently has this passage of Daniel in view in 2d Thess., chap. 2d, verse 3d and 4th: "The man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God." The apostle here embodies the sentiments of Daniel, and uses nearly the same phraseology—this is generally admitted. That the Pope is here meant, or the occupant of the Papal See, is so convincing, that it is difficult to set this conclusion aside! That the Pope of Rome "*exalteth and magnifieth himself above every God,*" is a fact notorious in history. This is especially seen at the inauguration of the Pontiff. A

* See Marsh's Ecc. History, and other Church Historians.

throne is erected by the sacred college in St. Peter's church, on the high altar, where the *table of the Lord* is the *Pope's footstool*; as soon as his holiness is seated, the choir sing this anthem: "A crown of gold shall be on his head," &c., with the responses; after which the Dean reads the coronation prayer—the second cardinal deacon now takes the mitre off his holiness, and the first puts the tripple crown on his head, saying:

"Receive this tiara embellished with *three crowns*, and never forget, when you have it on, that you are the father of princes and kings, the supreme judge of the universe—and on the earth Vicar of Jesus Christ our Lord and Saviour!" In this position he is *adored as God* by the Cardinal, Bishops, &c. He is called in the State documents, "God upon earth," and thus he exalts himself, not only above Bishops and Primates, but also above Kings and Emperors; deposing some, and obliging them to kiss his toe, to hold his stirrup, treading even upon the neck of a king, and kicking off the imperial crown with his foot; yea, above Christ, and God himself, making the word of God itself inferior to the authority of the Pope. The truthfulness of this will be seen by what follows.

"*And shall speak marvellous things against the God of Gods.*" Nothing can be more offensive to the Divine Being, or more in opposition to the gospel of Christ, than for a creature to assume divine prerogatives; or to substitute any claim or authority, in opposition to the claims of God, or the gospel of Christ. Yet Papal Rome has done this, to the astonishment of the whole Christian world!

Hildebrand, or Gregory VIIth, in the year 1073, filled the papal chair. Under his administration the Roman church put forth her monstrous claims, or "*spake marvellous things against the God of Gods.*" Some of the maxims of this prelate are thus set forth by the Rev. John Wesley, in his notes on the New Testament, and he affirms, that the most eminent Romish writers own them to be his genuine sayings; and that his actions agreed with his words, are well known.

1st. That the bishop of Rome is alone universal bishop.

2d. That he alone can depose bishops, or receive them again.

3d. That he alone has power to make new laws in the church.

4th. That he alone ought to use the ensigns of royalty.

5th. That all princes ought to kiss his foot.

6th. That the name of the Pope is the only name under heaven ; and that his name alone should be recited in the churches.

7th. That he has power to depose emperors.

8th. That no general synod can be convened but by him.

9th. That no book is canonical without his authority.

10th. That none upon earth can repeal his sentence, but he alone can repeal any sentence.

11th. That he is subject to no human judgment.

12th. That no power dare to pass sentence on one who appeals to the pope.

13th. That all weighty causes everywhere ought to be referred to him.

14th. That the Roman church never did, nor ever can err.

15th. That the Roman bishop canonically ordained, is immediately made holy, by the merits of St. Peter.

16th. That he can absolve subjects from their allegiance.*

Did ever any creature in the dominions of God, speak such blasphemous or "*marvellous things*" as these ; the pope of Rome excepted ? And what may appear strange, not one "jot or tittle" of these pretensions, has been canceled by the papal See to this day, (A. D. 1856). Favorable circumstances, alone are wanting, to the Roman church, to develope to perfection, these Anti-christian claims. An instance in proof of this, has lately occurred in the Immaculate Conception of the Virgin Mary, as announced by this infallible church, where *a daughter of Adam*, though "blessed above all women," as Mary doubtless was, in being the Mother of Jesus Christ, after the flesh—Yet, this infallible church, that "never did, nor ever can err," has in the nineteenth century discovered, and announced to the world, *that the Virgin Mary was as sinless from her birth*, as the Immaculate Son of God. And whosoever rejects this new Roman tenet will forfeit heaven, and incur damnation !!

* See Wesley's Notes on Rev. Ch. 13.

The popish dogma of Transubstantiation, termed by one of its ablest advocates (the great Perran) "*a monster*;" according to Bishop Tillotson, originated in a dispute about the worship of images. The synod of Constantinople (A. D. 750) argued thus: "That our Lord having left no other image of himself but the *sacrament*, in which the substance of bread, &c., is the image of his body, we ought to make no other image of our Lord." But the council of Nice, in 787, resolved to support image worship; and declared that the sacrament, after consecration, is not *the image and anti-type* of Christ's body and blood, but is *properly*, his body and blood.

Some of the Popes saw this would exalt the priesthood; for if the meanest priest could convert bread and wine into the body and blood of Christ, what must be the power of the sovereign pontiff? In the fourth Lateran council in 1215, it was declared by Pope Innocent III^d, to be a doctrine, the belief of which was necessary to salvation! This absurd doctrine has remained exceedingly popular with the Roman clergy and people, to this day. It teaches, in *effect*, that Christ Jesus at the Eucharist, when he took the bread, and said "this is my body," actually held in his hands his own body, comprehending the whole man Christ Jesus; or, in the language of the council of Trent, "*In the most holy sacrament of the eucharist, there are contained, truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ.*" That he thus created himself—that in administering this ordinance to his twelve disciples, he gave to each, not a part of himself, but himself *entire*; yet they did not eat and drink twelve Saviours, but one Saviour; nay, not one Saviour, for Jesus stood before them and talked with them.

The Roman church hold, that by virtue of their office, the priest, by pronouncing a few words with a good intent, can, at any time, or place, or in many places at the same time, (whether the priest be good or bad, makes no difference), change the bread and wine into the real body and blood of Christ. Thus the man Christ Jesus is eaten as a piece of bread, and thus, to eat a piece of bread, or a thin wafer, is to eat a Man—and that Man impassible, and immutable, and in heaven at the same time. That Jesus Christ was the Son of

Mary, his Mother ; but Mary was not the mother of the bread, yet the bread was the son of Mary, or Jesus Christ was the Son of Mary, and not the Son of Mary at the same time. That he who is as large as a man in heaven, is as small on earth as the least crumb of bread or drop of wine ; and that though he fills heaven with his glory, he may, at the same time, be eaten by priests, and vomited, and taken out of the vomit, and be reverently swallowed by them again ; or may be carried away by the wind and lost ; or be eaten by rats, mice, or worms, which, for this, must be caught and burnt. That the sense of seeing, feeling, tasting, and smelling, must contradict the sense of hearing ; the former, say the *host* is bread ; the latter, when the priest says so, that the bread is Christ. *Romanists say this is a miracle !* Hear Archbishop Tillotson's reply to this :

“ If a miracle were wrought for the proof of it, the very same assurance that any one could have of the truth of the miracle, he hath of the falsehood of this doctrine ; that is, the clear evidence of the senses. For that there is a miracle wrought to prove that *what he sees in the sacrament is not bread, but the body of Christ*, there is only the evidence of sense, and there is the same evidence to prove that *what he sees in the sacrament is not the body of Christ but bread.*”*

Well may Averraes, the Arabian philosopher, a Mussulman, say : “ I have traveled over the world, and have found diverse sects, but so sottish a sect or law, I never found, as is the sect of the Christians ; because with their own mouth they devour their God, whom they worship ! ” Says Bishop Tillotson, “ It is an absurdity of that monstrous and massy weight, that no human authority or wit is able to support.

It will make the very pillars of St. Peter's crack ; and require more volumes to make it good than would fill the Vatican.” And oh ! what *rivers* of blood hath been shed by the Church of Rome to uphold this doctrine. How many Protestants, because they could not believe that our Lord gave himself away with his own hands to every one of his disciples, to eat him, and then to drink him, and still keeping himself to himself ; nay, and of chewing and eating himself,

*See Tillotson on Transubstantiation.

were the doctrines of Christianity, have suffered all manner of tortures and deaths.* How has this monstrous tenet lighted the fires of Smithfield, and filled the dungeons of Europe. Surely the power that teaches these things, as "doctrines according to godliness," must "*speak marvellous things against the God of gods.*"

"They laid hold, too, of the natural fears of men respecting the future state of the soul. They cunningly invented and imposed upon the world, the belief, that, as saints had some imperfections, they were not immediately to be admitted into heaven, but were located for a time, in a place so near the abode of the wicked, that they should feel the heat of the flames of hell, until they were sufficiently purified for heaven. Over this place called Purgatory, the popes pretended to have power. They declared, that an immense treasure of merit, consisting of the unnecessary blood of Christ, which had been shed, of the unnecessary good works of saints, which were called works of supererogation, had been committed to them to be dispensed for the release of such as were confined in that dreadful region, for any number of years, they should see fit. To those who could not obtain release by any pilgrimage, or service, the popes, in the plentitude of their benevolence, granted indulgences for certain sums of money, which should go into the Papal treasury. The people were not only permitted to buy their own deliverance, but the deliverance of their friends. And, to induce them to do this, pictures, representing the souls of individuals weltering in fire, were exposed in churches. Fraternities of monks were established, to wander through Europe, and beg and plead for them."

"Yea, they went farther, and claimed, as the representatives of St. Peter, the control of the keys of heaven and hell. Whosoever sins were remitted by the pope and his clergy were remitted to them. The priests thus became confessors; and, if any failed to confess to them their sins, and receive absolution, they were to perish forever. This became a source of immense wealth and power; made men sin fearlessly; and as the clergy lived in a state of celibacy, produced, throughout

*See Fox's Book of Martyrs.

the Catholic countries, the most debased state of morals. Absolution from the future punishment of the most atrocious crimes, was fixed at a few shillings. A man might rob and murder his neighbor, go to his priest, receive pardon, and feel wholly at ease in his conscience, and have no fear of a future punishment for his deeds."

"Moreover, to hold the people in perpetual bondage, the Roman Pontiffs forbade the worship of God in any language which the people could understand; requiring the use of the Latin tongue, which had become obsolete throughout all the Churches. The Bible, being supplanted by tradition, became a rare and neglected book, and the light of heaven was read and understood by few, and obeyed by none."

"They finally declared the Roman Church infallible. Its decisions, its decrees, were always right, how absurd and contradictory soever to plain common sense, to matter of fact, or to one another, they might be. Some ascribed this infallibility to the pope, others to a general council; but the minds of the people at large, fully believed it was committed to the Catholic Church, and, as this was governed by the Pope, it placed *him* in the place of God." If this is not "*speaking marvellous things against the God of Gods,*" what is?*

"*And shall prosper.*" That such a system of religion, as that taught by the Church of Rome, should prosper at all, is somewhat surprising; but that the nations of the earth should be embraced in its communion, is a matter of astonishment; yet it is a fact, nevertheless. Amid the convulsions and fall of other Churches, the Church of Rome has stood, and "*prospered.*" Empires and Kingdoms have risen and fallen; yea, Rome itself has been conquered, plundered, and almost destroyed; century after century has passed along, with its wondrous changes; but amid the political and ecclesiastical convulsions, and upheavings of the Western and Eastern World, this strange apostacy has remained undiminished in extent of territory and influence, down to a late period. And even to the present time, (1856), it is in all the elements of strength, a fearful power.

* See Marsh's Ecc. History. p. 237.

To a thinking mind, the inquiry naturally arises, by what process did this Church arrive at such vast power? The answer is, it has ingeniously collected from every political and religious body of men on earth, of any note, the elements of strength found in them, and adroitly concentrated them in *one body*, the head of which is at Rome.

From the Pagan world it has borrowed its splendid Temples, its priestly vestments, its holy water, its lighted candles, its incense, its holy places, and the miraculous influence attending them, the various orders of Monks and Nuns, and so on, to the end of the chapter.

From the Jewish system of Religion, Papal Rome has borrowed its priestly orders, from the high priest, down through the various grades of the Levitical system of priesthood: instance the prerogatives of the Jewish high priest, and the Roman Pontiff, the gongling of bells at the skirts of the priestly vestments, &c.

Of the Christian religion, they have embodied, or retained the scriptures, much of its morality, with most of its principal doctrines, though these are buried up under a mass of rubbish, the accumulation of ages.

Its Political elements of strength, are as diverse and complicated, as its Ecclesiastical. "It is a mixture of the various political elements which have arisen in the world, for governing and grinding the people and nations."

As a system of Policy, it has in it a strong element of despotism. The external arrangement called "the body of the Church," is simply this: Christ appointed Apostles,—over these he placed Peter as Pope,—to these and their successors he committed the government of the Church in all ages and countries, and the power of the keys to bind or loose, as they deemed proper. And in virtue of his being the Vicar of Jesus Christ, the pope claims supreme authority over things temporal as well as spiritual. Here is despotism, claiming the sanction of *heaven* itself, and thus clothed with divine authority!!

Its despotic arrangements, externally, are modeled after the old Roman State. The emperors were elective, so is the Pope. The emperors reigned in Rome,—there reigns the Pope. When

elected, the emperor was the fountain of all authority,—so is the Pope. In all the countries which lay under the shadow of his sceptre, the emperor had his subordinates, and these again theirs, down to the lowest office in the State,—so has the Pope. Cardinals, archbishops, bishops, priests, deacons, canons, monks, friars, are but the higher and lower constabulary of the Pope, through which he seeks to collect into his own hands the reins of universal government, and to hold in allegiance the nations to Papal, as the Cæsars held them to Pagan Rome.

Again, it possesses a very strong dash of the old feudal system. Under this system, kings and conquerors parceled out countries among their chief followers, on condition that they should appear in arms when required. Persons receiving lands were to contribute men and means in the proportion of their grants. These chief men made grants, on similar conditions, to others; and these again to others, down to the lowest subdivisions. And thus by grants and conditions, the different classes of society were bound to the next highest, and, through the chief nobles, were bound to the king or conqueror. And in the proportion to their possessions, each was bound to contribute for the mutual defense to the power above him. Each was bound to gird on his sword at the command of his superior. Thus it will be seen the Pope is king; by feudal tenures he parcels out the Papal world among his archbishops and bishops; and these again among their subordinates. Cardinals, archbishops, and bishops, swear to him allegiance, and their subordinates to them. And when the head of this system is in a strait, he has only to apply to his chief vassals, and they pass the word to the next below, and these, again, to their inferiors; and soon the Papal world is in motion to supply the requisite assistance.*

From the Pagan and Mohammedan world it has borrowed its horrid curses and excommunications on apostates.

Secret societies are instituted, and the order of the Jesuits, are every where secretly at work, assuming all forms of faith, and all sorts of employment. They are found among our Statesmen, in our Pulpits, on the bench, as well as in the

* See Kirwan's Letters.

shops of the mechanic. They "compass land and sea," as missionaries, and press into every open door, using every means in their power to extend and sustain the power of the Pope.

This hideous Apostacy, serpent like, grasped the sources of power, and coiled itself around the nations, then tightened its folds till liberty and the nations were its victims.

Need we then, wonder at the success of this power? Such a monstrous engine of despotism never appeared before in our world—and no power but that of God can destroy it. But this man of sin is yet to be destroyed, by the power of the gospel, in due time.

"Till the indignation be accomplished; for that that is determined shall be done." This power shall prosper, or continue, while Jerusalem lies in ruins; and is trodden down of the Gentiles. As the Papal, and Mohammedan powers, arose about the same time, so it appears their final extinction will fall out about the same period. This is much the same as what was before called in Chap. 8, verse 19. *"The last end of the indignation; for at the time appointed the end shall be;"* and points to the fall of the same power, in much the same language. To the vision of the little horn, and the explanation of the same, as given by the Angel to Daniel, (chap. 8), the reader's attention is especially invited: and he will see at once, that the eleventh chapter of this book, is a clear but brief commentary of the eighth, but extends beyond it, in the range of facts, and reaches to the end of the Mohammedan powers, and the next chapter continues the narration to the end of time. The same phraseology is found in chapter 9, verse 27, and evidently points to the destruction of Jerusalem by the Romans, and to the ruin and degradation of that city and people, 'till a given time; and is thus expressed by Daniel himself, chapter 12, verse 7, *"When he shall have accomplished to scatter the power of the holy people, all these things shall be finished."*

The Papal power appeared a few years ago to have received its death wound, and the up-heavings, and revolutionary convulsions of the nations of Europe, with the flight of the Pope

from Rome : *apparently* foreshadowed the speedy termination of this oppressive Anti-Christian confederacy. But there is a serpentine vitality in the Church of Rome ! the fearful evidence of which, is especially seen in the power of the Papacy over the thrones of Europe, and the degrading manner in which the two great Catholic powers, France, and Austria, are now bending to the power of Rome. (A. D. 1856.)

But, we turn to the word of God, for consolation and hope in this matter, which saith, in view of its fall and extirpation : "*for that that is determined shall be done.*" From which we learn two things : *first*, that it is the purpose of God to destroy this power from off the earth : And *secondly*, that it "*shall be done !*" If St. Paul had this Anti-Christian Apostacy in view in 2d Thes., chapter 2, verse 8 : "*Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming;*" as he doubtless had, then we have the testimony of Paul, in unison with Daniel, that this power shall fall to rise no more. But this passage of Paul to the Thessalonians, is valuable, as shedding additional light on the *manner* of its dissolution, and the means to be used to effect this object. "The Lord shall *consume*" this power. So then, it shall be blasted, so that it shall wither, and die away.* The destruction of Romanism, will not be, in all probability, as sudden as some suppose, but *gradual*; it shall receive a fatal blast, or death wound from the Almighty, which the power of the Pope, and the cunning, and zeal of the Jesuits, cannot heal. This consummation is to be effected by the "*Spirit of his mouth, and the brightness of his coming.*" Then, it is by the doctrine of the Gospel of Jesus, faithfully preached, and the word of God, or the Holy Scriptures freely circulated, that this Anti-Christian power is to be exposed, overthrown, and finally destroyed. This process is already at work, already the Gospel of Jesus is preached in many lands that were once papal in their belief ; but have now heartily embraced the doctrines of the Reformation. The invention of printing, and the various Bible Societies, and Missionary operations, have already weakened the hold of

*See Dr. A. Clark's Com.; 2d Thess., chap. 2, verse 8.

the Papacy on the *Nations*, and pierced the "man of sin" to the very vitals.

But when shall these things be? How long ere the Lord "avenge the blood of his Saints;" and visit his people, the Jews, and turn again their captivity? The answer to this, is not satisfactory to curious minds. The text, "*When he shall have accomplished to scatter the power of the holy people, all these things shall be finished,*" (chapter 12, verse 7), does not settle the date when it shall happen, but merely states that the fall of Anti-Christian Rome, and the gathering home of the Jews, will occur about the same time. According to the famous Rabbi David Kimchi, the Jews themselves believed this, for he says, "When Rome shall be laid waste, then shall be redemption for Israel."* Though the cities of Israel should be rebuilt, and inhabited by the Jews, as it appears they will be, a few years prior to the fall of Catholic Rome, yet there can be no peace, or permanent quiet to Israel, while their *great enemy*, Papal Rome, remains: the bitter enmity of the Roman Church to the Jews, will *probably never end*, but with the *extinction of one of the two*.

On this curious subject, the fall of Antichrist, both Papal and Mohammedan, I will here introduce to the reader the opinion of Dr. A. Clark; a man whose learning and candor few will question. In his commentary on Daniel, chapter 7, verse 25, on these words, "*until a time, and times, and the dividing of time,*" the Doctor says: "If the Papal power as a horn or temporal power, be intended here, which is most likely; (and we know that that power was given in 755 to Pope Stephen II, by *Pepin*, king of France;) counting one thousand two hundred and sixty years from that, we are brought to A. D. 2015, about *one hundred and ninety years* from the present (A. D. 1825.)" But he modestly observes, "I neither lay stress, nor draw conclusions, from these dates."

On the fall of Mohammedanism, the Doctor observes, (chapter 12, verse 11) "Perhaps Mohammedanism may be the abomination; which sprang up, A. D. 612. If we reckon one thousand two hundred and ninety years (verse 11) from that time, it will bring us down to A. D. 1902, when we might

* See Bishop Newton.

presume, from this calculation, that the religion of the FALSE PROPHET will cease to prevail in the world, which from the present year (1825) is distant only *seventy-seven* years." "But all these conjectures," says the Doctor, "may be founded in darkness. We have no chronological data; and *the times and seasons God has reserved in His own power.*" But the progress of time from 1825, to 1856, has turned up events that make the Doctor's conjectures exceedingly probable! The rapid advance of Russian power upon the nations of Central Asia: the hold of Great Britain on India, China, and Persia: her aggressive inroads upon Mohammedan Asia, backed, *in the main*, by the Christian nations of Europe: together with the power of the Steam Engine, and the Telegraph, to diminish the influence of time and space. In view of this state of things, it is hardly probable, humanly speaking, that the Mohammedan power can survive over fifty years longer, under the rapidly accumulating forces now operating against her. Especially, as a great central power, and that power sustained by the sword, is vital to the existence of Islam. The Ottoman Empire has long maintained that position. But Turkey is now become weak, and on all sides threatened with speedy dissolution; and unless a great Musulman power speedily arises to take the place of Turkey, (which is very improbable in the present state of Europe) the doom of Mohammedanism must soon be sealed. Popery, is better adapted to survive for a time, the loss of temporal power. This strange delusion is deeply seated in the minds of its votaries; and it will probably take a century longer to destroy Popery than Mohammedanism. But, the forces are at work, and rapidly accumulating that will destroy this "man of sin;" so that I again repeat it, *the Doctor's conjectures are exceedingly probable!* With the Doctor, agree the principal writers on this subject, as Dean Prideaux, Bishop Newton, and others.

VERSE THIRTY-SEVENTH.

"NEITHER SHALL HE REGARD THE GOD OF HIS FATHERS, NOR THE DESIRE OF WOMEN, NOR REGARD ANY GOD : FOR HE SHALL MAGNIFY HIMSELF ABOVE ALL."

"*Neither shall he regard the God of his fathers.*" The power here described, is represented as forsaking the religion of its ancestors, and setting up a new one. The Church of Rome, claims to have had its origin from the Apostles themselves ; as doubtless it had. St. Paul preached to them, and sent them an epistle. But from what we know of Paul's preaching, and the matter of the Epistle to the Romans, their teachings are ill suited to the condition of this Church now—nay, the common people are not allowed to read them at all ; but the Scriptures are execrated, and publicly burned by the priests, as an enemy to the Church, stirring up heresies, schisms, and discord, in Church and State. How is this ? They have apostatized from the true religion, and disregarded the "*God of their fathers.*" "That God who sent the *evangelists* and *apostles* to preach the *pure doctrine*. These *true fathers of the Christian Church* ; and their God, this church has not regarded ; but put *councils*, and traditions, and *apocryphal writings*, in their place."* This apostate Church, has built on the foundation of Christ, the Apostles and Prophets ; not only "wood, hay, and stubble," (false doctrines) : But the blood, and groans, and tears, of the martyrs of Jesus : "With every species of rubbish, as, "Hir-oyles, creme, salt, water, bread, orders, ashes, palme, waxe, frankensence, beades, crosses, candlesticks, copes, belles, organes, images, reliques, and other pedlary wares." "Great bishopricks, prelacies, promotions, benefices, pardons, purgatory ; besides the yearley rents of cathedrall churches, abbayes, colleges, convents, for sutes and suche other, dry waffer cakes, oyles, roods, relyques, laddyes, images, sculls, bones, chippes, olde ragges, showes, (*shoes*,) bootes, spurres, hattes, breches, whodes, night capes, and such like."†

* See Dr. A. Clark's Commentaries.

† See Bishop Bale on Rev., chapter 18.

The same author who was once a Priest of the Romish Church, thus quaintly enumerates their gains by these means. "They have gotten unto them pallaces, and princely houses, fat pastors and parkes, meadows and warrens, rivers and pondes, cities and whole provinces, with the divill and all els; besides other men's wives, daughters, mayd-servantes, and children, whom they have abominably corrupted." "How art thou fallen, O Lucifer, son of the morning!"

"*Nor the desire of women.*" The meaning of this passage, according to Bishop Newton, is neglecting and discouraging marriage. "The word in the original for *women* signifies properly *wives*, as *desire* doth *conjugal affection*. The meaning therefore of "*not regarding the desire of women*," is neglecting and discouraging marriage; as both Greeks and Latins did to the great detriment of human society, and to the great discredit of the Christian religion. The Julian and Papian laws which were enacted in the most flourishing times of the Romans for the favor and encouragement of those who were married, and had children, Constantine himself repealed, and allowed equal or greater privileges and immunities to those who were unmarried and had no children. Nay, he held in the highest veneration those men, who had devoted themselves to the divine philosophy, that is to a monastic life; and almost adored the most holy company of perpetual virgins, being convinced that the God, to whom they had consecrated themselves, did dwell in their minds. His example was followed by his successors; and the married clergy were discountenanced and depressed; the monks were honored and advanced; and in the fourth century like a torrent overran the eastern church, and soon after the western too. This was *evidently not regarding the desire of wives*, or conjugal affection. At first only second marriages were prohibited, but in time the clergy were absolutely restrained from marrying at all. So much did the power here described 'magnify himself above all,' even God himself, by contradicting the primary law of God and nature; and making that dishonorable, which the Scripture (Heb. 13, 4,) hath pronounced honorable in all."

* Bishop Newton, page 303.

In the East, and especially in Egypt, in the fourth century, multitudes of both sexes followed the example of "Antony, an illiterate youth, who distributed his patrimony, deserted his family and native home, and became a recluse or monk. After a long and painful novitiate, among the tombs, and in a ruined tower, he boldly advanced into the desert three days journey to the eastward of the Nile; discovered a lonely spot, which possessed the advantages of shade and water, and fixed his last residence on Mount Colzim, near the Red Sea." He was followed by multitudes to the deserts, and lived to collect thirty or fifty thousand around him, who, like himself, abandoned the "*desires of women*," with the pleasures of social life, for the loneliness of the hermit. This was carried to such length that the Egyptians boasted, that the number of the monks was equal to the remainder of the people; and posterity might repeat the saying, which had formerly been applied to the sacred animals of the same country,—that "in Egypt it was less difficult to find a god than a man."^{*}

The same contempt of God's ordinance soon spread itself westward through the Roman empire, and through Christendom. The estimation in which the monastic saints were held by the prince, and people, is seen in the case of Simon Stylites, who within a circle of stones, to which he had attached himself by a ponderous chain, ascended a column, which was successively raised from the height of nine, to that of sixty feet from the ground. In this last and lofty station, the Syrian Anchoret resisted the heat of thirty summers, and the cold of as many winters. Habit and exercise instructed him to maintain his dangerous situation without fear, or giddiness, and successively to assume the different postures of devotion. He sometimes prayed in an erect attitude, with his outstretched arms in the form of a cross; but his most familiar practice was that of bending his meagre skeleton from the forehead to the feet; and a curious spectator, after numbering twelve hundred and forty-four repetitions, at length desisted from the endless account. He died of an ulcer in the thigh, without descending from his column."

"Successive crowds of pilgrims from Gaul and India, saluted

* See Gibbon's Rome, Vol. 3d, p. 524.

the divine pillar of Simeon ; the tribes of Saracens disputed in arms the honor of his benediction ; the queens of Arabia and Persia gratefully confessed his supernatural virtue ; and the angelic Hermit was consulted by the younger Theodosius, in the most important concerns of the church and State. His remains were transported from the mountain of Telenissa, by a solemn procession of the patriarch, the master-general of the East, six bishops, twenty-one counts or tribunes, and six thousand soldiers ; and Antioch revered his bones, as her glorious ornament and impregnable defense.*"

In colder regions, these persons were secluded in process of time in costly buildings, which were scattered through Europe, inclosing in its walls thousands of monks, friars, and nuns. The reformation disclosed the unbounded licentiousness of many of these dens of infamy. Henry the VIIIth broke them up through England, and divided their wealth to his friends. But infallible Rome still cleaves to this unnatural tenet ; and to this day, (1856) they are found in great numbers in this country, (America) while in Italy, they literally swarm through the land, corrupting and degrading all classes of society. In all Catholic countries the Roman Clergy are forbidden to *marry*, while in the eastern (Greek) churches, though not positively forbidden,—the sanctity of the marriage union is held equally loose.

"Nor regard any God ; for he shall magnify himself above all." I shall conclude this verse by inserting a quotation from Dr. A. Clark, on (Daniel 7, verse 25). *"And he shall speak great words against the Most High."* Says the Dr., "To none can this apply so well, and so fully, as to the Popes of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins,—which belongs only to God. They profess to be higher than all the kings of the earth,—which belongs only to God. And they go beyond God, in pretending to lose whole nations from their allegiance to their kings, when such kings do not please them ! And they go against God, when they give *indulgences for sin*. This is the worst of all blasphemies !"

* See Gibbon, p. 539.

A HISTORICAL COMMENTARY ON THE
VERSE THIRTY-EIGHTH.

"BUT IN HIS ESTATE SHALL HE HONOR THE GOD OF FORCES :
AND A GOD WHOM HIS FATHERS KNEW NOT SHALL HE HONOR
WITH GOLD, AND SILVER, AND WITH PRECIOUS STONES, AND
PLEASANT THINGS."

"*But in his estate shall he honor the god of forces:*" Or, as in the margin, "*Mahuzzim or gods protectors.*" "The word Mahuzzim is taken personally, and is retained in several translations. It is derived from a radical verb, and signifying *he was strong* ; and the proper meaning of it is, *munitions, bulwarks, fortresses* ; but the Hebrews often using abstracts for concretes, it signifies equally *protectors, defenders, guardians*, as Mr. Mede hath shown in several instances. This being the derivation and signification of the word, the verse may be literally translated thus : *And the god Mahuzzim in his estate shall he honor ; even a god whom his fathers knew not, shall he honor with gold and silver, and with precious stones and desirable things.*" The bishop proceeds after some criticisms, thus : "However it be translated, the meaning evidently is, that he should establish the worship of *Mahuzzim*, of *protectors, defenders, and guardians*. He should worship them as God, or with God : and who is there so little acquainted with ecclesiastical history, as not to know that the worship of *saints* and *angels* was established both in the Greek and Latin church ? They were not only invoked and adored as patrons, intercessors, and guardians of mankind ; but festival days were instituted to them ; miracles were ascribed to them ; churches were erected to them ; their very relics were worshiped ; and their shrines and images were adorned with the most costly offerings, and "*honored with gold and silver, and with precious stones, and desirable things.*" And what renders the completion of the prophecy still more remarkable is, that they were celebrated and adored under the title of *Mahuzzim*, of *bulwarks*, and *fortresses*, of *protectors*, and *guardians* of mankind."

"Mr. Mede and Sir Isaac Newton have proved this point by a great variety of authorities cited from the fathers and

other ancient writers. It may be proper to cite some of the principal. Basil, a monk, who was made bishop of Cæsarea, in the year 369, and died in the year 378, concludes his oration upon the martyr Mamas with praying, ‘that God would preserve the church of Cæsarea unshaken, *being guarded with the great towers of the martyrs.*’ In his oration upon the forty martyrs, whose relics were dispersed in all places thereabouts; ‘These are they,’ saith he, ‘who having taken possession of our country, as *certain conjoined towers*, secure it from the incursion of our enemies;’ and he further invokes them, ‘O ye common keepers of mankind, good companions of our cares, coadjutors of our prayers, most powerful ambassadors to God,’ &c. Chrysostome, in his thirty-second homily upon the epistle to the Romans, speaking of the relics of Peter and Paul: ‘This corpse,’ saith he, meaning of Paul, ‘fortifies that city of Rome, *more strongly than any tower, or than ten thousand rampires*, as also doth the corpse of Peter.’ Are not these strange *Mahuzzim*? In his homily likewise upon the Egyptian martyrs he speaketh after this manner: ‘The bodies of these saints fortify our city *more strongly than any impregnable wall of adamant*; and as *certain high rocks* prominent on every side, not only repel the assaults of these enemies who fall under the senses and are seen by the eyes, but also subvert and dissipate the snares of invisible demons, and all the stratagems of the devil.’ Hilary also will tell us, that neither the *guards* of saints, nor the *bulwarks* of angels are wanting to those who are willing to stand. Here *angels* are *Mahuzzim*, as saints were before.”

“The Greeks at this day, in their *Preces Horariæ*, thus invoke the blessed virgin: ‘O thou virgin mother of God, thou impregnable *wall*, thou *fortress* of salvation, we call upon thee that thou wouldst frustrate the purposes of our enemies, and be a *fence* to this city.’ Thus they go on calling her *the Hope, Safeguard, and Sanctuary of Christians*. Gregory Nyssen in his third oration upon the forty martyrs, called them *guarders and protectors*: Theodoret calleth the holy martyrs, *Guardians of cities, Lieutenants of places, Captains of men, Princes, Champions, and Guardians, by whom disasters are turned from us, and those which come from devils debarred*

and driven away. By these, and other authorities it appears, not only that *Mahuzzim* were worshiped, but they were worshiped likewise *as Mahuzzim*, (or protectors). This superstition began to prevail in the fourth century; and in the year 787, (after a fearful struggle in the East, between the Emperors and bishops), the worship of images and the like was fully established by the seventh general council, and the second which was held at Nice; such different fortune attended that city, that there the first general council established orthodoxy, and there also the seventh established idolatry by law.”*

In (842) Theodora, after many vicissitudes in the struggle, proclaimed the victory of image-worshippers by appointing an annual festival in which the triumph of orthodoxy, (or rather idolatry), should be commemorated. This idolatrous practice, that sprung up so luxuriously in the East, is also deeply rooted in the West, where cultured by the Romish church it produces abundant fruit to this day, as we shall see in the sequel.

“*And a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.*” The fathers of the church worshiped one God; through *one Mediator*, our Lord Jesus Christ. The *gods protectors and mediators* of the Roman Church; such as the Virgin Mary, Saints and Angels, were utterly unknown in the primitive apostolic church. Yet this apostate church, has received to the letter, the sentiments of the council of Trent, everywhere, to this day! Hear the council:

“That the images of Christ, of the Virgin Mary, and of other saints, shall be had, consecrated, retained, and duly worshiped by kissing them, and with uncovered head bowing down before them, and their relics! And that departed saints shall be invoked!†”

This law, was rigidly enforced by the civil authorities in all Papal countries. Even in England, the land of our fathers, so intent were the papal clergy on the *worship of images*, that according to Sir Edward Coke, (Inst. 3, page 49) an express

*See Bishop Newton, p. 304 to 306.

†Trent Creed, sess. 25.

law was enacted. "*That any persons who affirm images ought not to be worshiped, be holden in strong prison until they take an oath and swear to worship images.*" (Rich. 2, chap. 5.) History informs us, some of these images were made to speak, &c. The crucifix in St. Paul's, made by Covellim in 1360, spoke to St. Bridget, and several in Rome spoke also. Another at St. Mary's, Transpont, spoke frequently with the images of St. Peter, and St. Paul; others have bled, and some wept; and one at the church of the Holy Ghost wept such a flood of tears that the monks could scarcely keep them dry. The curious image called "*the Rodd of Grace*," which was opened at St Paul's Cross in London, and by which the people had been deceived, being thus exposed, greatly forwarded the Reformation. To this day, the worshipers of Romanism are as superstitiously attached to image worship as they were in the dark ages!

"The pictures and statues that most abound, and to which most, resort in prayer and prostration, are those of the Virgin Mary. Indeed, what the Prophet is to Mohammedanism, the Virgin is to Romanism. To her are given names which belong only to God. She is called, "*Mother of God*"—"Advocate of Sinners"—"*Refuge of Sinners*"—"Gate of Heaven"—"*Most Faithful*"—"Most Merciful." And, in the Psalter of David, as reformed by Bonaventura, we find this sentence: "*Come unto Mary all ye that are weary and heavy laden, and she shall refresh your souls.*" Churches are built to her honor—her shrines are crowded with devotees, and hung with votive offerings. Her name is the first which the infant is taught to lisp, and the dying are directed to look to her for mercy. The soldier goes to battle under her banner, and the brigand plunders under her protection. In Italy and Spain, robbers wear a picture of Mary hung round their neck by a ribbon. If overtaken suddenly by death, they kiss the image and die in peace; and while apostles, martyrs, saints, and relics are not forgotten, Mary is the divinity of Romanism. The city of Lyons erected a pillar to Mary for saving it from the cholera of 1832."* That Mary is the Diana of the Ephesians that came down from Jupiter; or rather, that she is the

*Kirwan's Letters.

goddess that according to them came down from heaven, will be seen by a quotation from the same author.

Speaking of the Holy House of Loreto, so famous in that church, (he quotes from no less authority than Bishop Kenrick, of the Roman Catholic Church,) he says, "This veracious book of the *Very Rev.* and veracious P. R. Kenrick, V. G., proves to the satisfaction of all the credulous that the house in which the Saviour was born, became early an object of deep veneration; that Helena found it at Nazareth about three hundred years after the incarnation; that it was carried by angels through the air in May, 1291, and laid down by them upon a little eminence in Dalmatia, where it attracted wonderful attention, and performed wonderful miracles of healing; that when doubts arose as to its character, *the blessed Virgin surrounded by angelic spirits*, appeared to Alexander then priest of a church near by, and sick of a violent fever, and informed him that in that house she was born, lived, received the message of Gabriel, and conceived the Son of God. This vision appeared to Alexander, *between sleeping and waking*. She moreover told him that the apostles had converted this house into a church; that Peter had consecrated its altar; that, because insulted at Nazareth by infidels, and neglected by Christians, it was carried over by angels to Dalmatia; and that as a miraculous proof of all this, his health should be immediately restored. *On awaking, Alexander found himself immediately restored to health*; and his story was told and believed, and was proved true by the miracle of his restoration!"

"But the story is not ended. The Dalmatians were not long to enjoy this heavenly gift of an old house. For some cause, not discovered by the profound researches of the *Very Rev. P. R. Kenrick, V. G.*, the house resolved to take another journey! So on the night of the 10th of December, 1294, some shepherds, who were watching their flocks beheld a house, surrounded by uncommon splendor, flying across the Adriatic, which separates Dalmatia from Italy. The shepherds waked up their companions to see the *mysterious object*, and they all testified that *it was of a supernatural character*. It pleased the *holy house* to rest in a district called Lauretum,

either from its laurels, or from the name of the rich lady Lauretta, to whom it belonged ; and hence the name, '*the House of Loretta*,' which it retains even to this day ! Soon it became very famous in its new location, and tens of thousands flocked to it for devotion and healing."

"But the restless little house was not yet satisfied. The faithful, who sought to present under its holy roof, their offerings to the Virgin, were often robbed by the bandits. This greatly diminished the number of pilgrims, and of course, the revenue of the priests. To remedy this evil, it walked off to a small hill near the road, where the faithful might approach it without fear of robbery. This new miracle greatly increased the public reverence for it, and the revenue. This hill was the joint property of two brothers, who quarreled about the rent they were to receive, when, in the language of *the Very Rev. P. R. Kenrick, V. G.*, most extraordinary to relate, this miraculous house was once more transferred, and placed in its present site, a very short distance beyond the property of the unworthy brothers." And there it remains *to this present*, (1856). And to prove that all this is by no means incredible, he refers us, among other evidences, to the removal of a huge rock at the command of St. Gregory, as narrated by Abban Butler !!"

"This holy house, that can fly or walk at pleasure, is about thirty-two feet long, thirteen feet wide, and eighteen feet high, with a chimney and small belfry. The walls are of stone. There is in it a small altar, the one dedicated by Peter ; and on it is an antique wooden cross. On the right of the altar is an image of the Virgin Mary, with the infant on her arm, with the hair of each divided after the manner of the people of Nazareth. This image is surrounded with *gold lamps*, by whose constant glare and dazzle it is somewhat concealed. *The Virgin and Son are most gorgeously decorated, and are brilliant with precious stones.* This holy image was carried to France in 1796, but it was brought back with pious pomp ; and welcomed by the discharge of cannon and the ringing of bells, it was borne to the holy house on a rich frame, carried by eight bishops, on the 5th day of January, 1803."

“And the miracles wrought by this holy house are numerous and wonderful. It is hung round by ‘the votive offerings in gold, silver, wax, and other materials,’ presented by those on whom miracles were performed. Pietro Barbo, who was there miraculously healed, was informed by the Virgin that he would be elected Pope! He was so elected, and assumed the name of Paul II^d. He issued a bull dated Nov. 1st, 1464, in which he speaks of the ‘*great wonders*’ and ‘*infinite miracles*’ wrought by means of the Holy Virgin in this house. This house has been the pet of many a Pope, who have expended treasures upon it! And there it stands at the present hour, ‘*the most celebrated sanctuary in Italy*,’ hung around by votive offerings of great value—visited by pilgrims from all parts of the world—and with a regular establishment of priests, sustained at an enormous annual expense, mainly collected from the beggar pilgrims. There also is the ‘holy porringer,’ in which pap was made for the infant Saviour, and which imparts wonderful sanctity to everything that is put into it! A small stone from this house has been sold for many dollars; and it is said that a poor little mouse caught there, was preserved with great artistical skill, and was an effectual preservative against diseases!!”

“In this flying house is an image of the Virgin with the infant Saviour in her arms. It is grown black with age: nor can you tell whether the person of whom it is an *exact picture* was black or white.” Before this image the votaries of Romanism bend their knees, and pray to it. The following among other prayers which is extracted from a book called the “Garden of the Soul, a Manual of Fervent Prayers, Pious Reflections, and Solid Instructions, calculated to answer the use of the members of all ranks and conditions of the Roman Catholic Church, etc. By the Right Rev. Dr. England, late Bishop of Charleston, with the approbation of the Right Rev. Dr. Hughes, Bishop of New York,” is to the point:

“We fly to thy patronage, O Holy Mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Holy Mary, Pray for us.

Holy Mother of God, Pray for us.

Holy Virgin of Virgins, Pray for us.
 Mother of Christ, Pray for us.
 Mother of divine grace, Pray for us.
 Mother most pure, Pray for us.
 Mother most chaste, Pray for us.
 Mother undefiled, Pray for us.
 Mother untouched, Pray for us.
 Mother most amiable, Pray for us.
 Mother most admirable, Pray for us.
 Mother of our Creator, Pray for us.
 Mother of our Redeemer, Pray for us.
 Virgin most prudent, Pray for us.
 Virgin most venerable, Pray for us.
 Virgin most renowned, Pray for us.
 Virgin most powerful, Pray for us.
 Virgin most merciful, Pray for us.
 Virgin most faithful, Pray for us.
 Mirror of Justice, Pray for us.
 Seat of Wisdom, Pray for us.
 Cause of our Joy, Pray for us.
 Spiritual Vessel, Pray for us.
 Vessel of Honor, Pray for us.
 Vessel of singular devotion, Pray for us.
 Mystical Rose, Pray for us.
 Tower of David, Pray for us.
 Tower of Ivory, Pray for us.
 House of Gold, Pray for us.
 Ark of the covenant, Pray for us.
 Gate of Heaven, Pray for us.
 Morning Star, Pray for us.
 Health of the Weak, Pray for us.
 Refuge of Sinners, Pray for us.
 Comforter of the Afflicted, Pray for us.
 Help of Christians, Pray for us.
 Queen of Angels, Pray for us.
 Queen of Patriarchs, Pray for us.
 Queen of Prophets, Pray for us.
 Queen of Apostles, Pray for us.
 Queen of Martyrs, Pray for us.
 Queen of Confessors, Pray for us.
 Queen of Virgins, Pray for us.
 Queen of Saints, Pray for us.
 We fly to thy patronage, O Holy Mother of God.⁷⁷

The Roman Catholics themselves will not question these statements, as they are drawn from *modern* authorities in that church, whose faith as Romanists cannot be questioned, I ask

the reader in all candor if this is not emphatically "*honoring with gold, and silver, and precious things a god whom their fathers, (the first Christians), knew not*"?

I shall present the reader with one case more, taken from the city of Rome itself. At the church of Ara Coeli, on the Capitoline Hill, and said to be on the spot where the temple of Jupiter Capitolinus once stood; is a small figure of the infant Saviour, called by the Italians "*Il Bambino*," (the Child), to mark its superiority to all others.

Says the same writer, "I have seen this wonderful image, and yet I live! It is a wooden doll about two feet long, and not unlike, in form, to the Dutch dolls which are often given among us as a holiday present to children. It is wrapped in swaddling clothes, after the custom of the Italians, so as to cover it all save its head, and feet. On its head is a *royal crown sparkling with brilliants, and from its head to its feet, it is covered with rubies, emeralds and diamonds*. This is the favorite divinity of the lower classes of the Romans, almost casting into the shade that of Mary herself."

"As the good fortune which always attended me would have it, I entered the little chapel where this image is kept in state, just in time to see his little reverence go through a healing process. A monk opened for us the main door, and showed us into a small room, whence we were shown by another monk into the wonderful chapel. There were there kneeling before the altar, three poor women with a sick child. The priest who acted in the affair was going through some ceremony before the altar. Soon he turned to the right, and with a solemnity which because feigned, was laughable, opened a little cradle in which lay the glittering doll. He prayed over it; and then taking it into his hands, as if unworthy to touch it, placed it in an upright position on the altar. Here he prayed over it again. He then took it in his hands, and touched, with its toe, the head of the sick child, and crossed it with it. He then put its toe to the lips of the child, which was made to kiss it. And then each of the women, who were all the while upon their knees, kissed its foot. After a little more ceremony, Bambino was put back in his beautiful cradle, and the women withdrew. When the chapel was empty of

Italians, we were invited inside by the priest. We were taken up to the cradle. He told us of the *immense value of the jewels, many of them the gifts of kings* ; of the many miracles wrought by Bambino ; and pointed to the many silver and gold hearts by which it was surrounded, in evidence. He gave us some items in its history, which were very rich. The cradle lies under a canopy ; at one end of it is Joseph ; at the other, the virgin Mary ; and over it is an image of God the Father. The priest was polite and communicative, but grossly ignorant. We paid him a few pauls, and retired, wondering more, and more, and more, at the shameless, lying wonders of Popery ; at the folly and wickedness of its priests ; and at the stupidity of its people.”*

It is true, the author quoted, writes as a controversialist, and abounds with cutting sarcasms ; yet, *the facts* he adduces are indisputable ; and so far demonstrate the papal church to be the Anti-Christian power here spoken of by the Angel. The candid reader will perceive that if the virgin Mary, saints, &c., are not worshiped as *gods proper*, they are certainly relied on *as mediators* ; and utterly exclude the “one Mediator between God and man, the man Christ Jesus !”

VERSE THIRTY-NINTH.

“THUS SHALL HE DO IN THE MOST STRONG HOLDS WITH A STRANGE GOD, WHOM HE SHALL ACKNOWLEDGE, AND INCREASE WITH GLORY ; AND HE SHALL CAUSE THEM TO RULE OVER MANY, AND SHALL DIVIDE THE LAND FOR GAIN.”

Bishop Newton proposes the following translation of this verse. “Thus shall he do ; *to the defenders of Mahuzzim, together with the strange god* whom he shall acknowledge, *he shall multiply honor* ; and he shall cause them to rule over many, *and the earth he shall divide for a reward.*” This translation is supported by Dr. A. Clarke. The meaning of which appears to be, that, “*He shall multiply honor* to the defenders and champions of Mahuzzim, as well as to Mahuzzim themselves, deifying Mahuzzim, he shall also glorify their priests

*Kirwan's Letters.

and ministers ; and he shall cause them to rule over many, and the earth he shall divide for a reward. The prophecy thus expounded, the completion becomes obvious and evident to the meanest capacity. The defenders and champions of Mahuzzim were the monks, priests and bishops ; and of them it may be truly said, that they were *increased with honor*, that they *ruled over many and divided the land for gain*. Mr. Mede applies the latter part to the Mahuzzim themselves ; and he paraphrases it after this manner ; ‘ yea he shall distribute the earth among his Mahuzzim ; so that besides several patrimonies, which in every country he shall allot them, he shall share whole kingdoms and provinces among them. St. George shall have England ; St. Mark Venice, &c., and bear rule as presidents and patrons of their several countries.”

“ But it appears more natural and easy to understand it of the principal teachers and propagators of the worship of Mahuzzim, the bishops, priests, and religious orders ; and that they have been honored and revered, and almost adored in former ages ; that their authority and jurisdiction have extended over the purses and consciences of men ; that they have been enriched with noble buildings and large endowments, and have had the choicest of the lands appropriated for church lands ; are points of such public notoriety, that they require no proof, as they will admit of no denial.”*

“ *Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge, and increase with glory ;*” That the Papal power *multiplied honor ; or increased with glory ;* the various orders of the priest-hood are facts well known to the historian. But as this work is designed for the general reader ; and as the object of the author is to present historical facts in illustration, and vindication of the positions he assumes, it will be necessary to present to the reader, a few facts at least, in illustration of this subject.

That the Bishops, Priests, Abbots and Monks of the Romish church, have been, and are to this day, superstitiously revered by the people of their faith, is an established fact. This arises from the belief of the people that the priest can at his pleasure bless or curse them. To them are *scrupulously*

* See Bishop Newton, p. 308.

committed the secrets of their hearts at the *confessional*; they prescribe the particular penance, as to its form, and amount for their sins, and from the priest they receive absolution. Through their prayers they hope for deliverance from the pains of Purgatory; and without their good will no sacrament of the Church is valid as to them. Even the sacramental bond of Matrimony is not acknowledged by God or the Church, if the Priest is at heart their enemy; and the sacrament of the Mass is no benefit to them if they fail to possess a place in the affections of the priest.

Thus their power is absolute over the consciences of the people; no true Catholic dare offend them; no sums demanded by the priests are denied them. This is seen even in free America, in the power of the priest over the turbulent Irish Catholics, where the priest, armed with the power of the church, is more effectual than a regiment of soldiers, in restoring order and subordination among them.

Wielding these tremendous engines of power, the Roman priesthood soon acquired a political ascendancy over all orders of men. "The Lord High Chancellor of England was always an ecclesiastic, and generally a bishop, to the time of Sir Thomas Moore, in the reign of Henry VIII. Whatever kind of moot, assembly, for the council or advice of the king there was in the earliest times of the English monarchy, the bishops were chief persons in it. The charters of the early Norman kings usually ran in the form that they are granted by the assent and advice of the bishops as well as others; and when the ancient great council became moulded into the form of the modern parliament, the bishops were seated, as we now see them, in the Upper Houses."

"Down to the period of the Reformation they were far from being the only ecclesiastical persons who had seats among the hereditary nobility of the land; many abbots and friars having been summoned also, till the houses over which they presided were dissolved, and their office thus extinguished.* As a relic of the darkness of popery, not yet extinguished, the Bishops of the English Episcopal Church, at this day, have seats in the House of Lords. "They form the Lords

*Penny Encyclopedia, article Bishop.

Spiritual, and constitute one of the three estates of the realm ; the Lords Temporal and the Commons being the other two." The lower clergy or Vicars, are country justices or Magistrates ; but neither the Bishops nor any other of the clergy, are allowed to try, or intermeddle in cases of blood. This view of Romanism in England is a fair specimen of its workings in other countries, varied only by the amount of credence attached to it by the people. Thus have the defenders of Mahuzzim been "*increased with glory, or multiplied with honor.*"

"*And he shall cause them to rule over many.*" The Greek and Roman Churches have almost encircled the globe. From Rome and Constantinople the great centres of power and Missionary operations to the Eastern and Western churches ; have gone forth missionaries and Embassies, with swarms of monks and friars. They have subdued to their faith the Nations of Italy and Germany, the Barbarous tribes of Gaul and the British Islands : they have penetrated the deserts of Arabia, and the burning sands of Egypt and Africa. The provinces of Asia have been tributary to their wealth and power ; and the distant nations of India, China, and Japan, have in their turn partially, at least, been captivated by the policy and learning of their Missionaries, to the Religion of the papacy. America has been the great theatre of Papal propagandism. The conquest of Mexico, Peru and the states of central America, was as much a religious crusade against the idolatry of its priesthood and temples, as an invasion for plunder, and to enrich themselves with the wealth of the Indies. They have lighted down like locust upon the United States, and swarm through the valley of the Mississippi, where they are ready to contend with the natives for the sovereignty of the soil. In the middle and western states they are numerous and powerful, frequently ruling the ballot-box and schools of the Natives, whilst they (the Americans) are immoderately in pursuit of office and money. The British possessions of Canada, and the Islands adjacent, are also the home of the Priest and Jesuit. Even at this time the missionary of a pure religion finds in distant lands, a rival in the Jesuits of Rome, who dispute with the natives, and the Missionary, the superi-

or claims of the Virgin Mary, and the Cross, to the Bible of the Missionary, and the faith of the Protestant. In fact, the history of the middle ages, is a history of the absolute sovereignty of the Roman clergy over the purses, consciences, and liberties of a great part of the world. Thus have they "*ruled over many.*"

"*And shall divide the land for gain.*" That it may be seen how exactly this prediction has been fulfilled by this power, I invite the reader's attention to the state of England before the Reformation, as a specimen. The land was thus divided by them. "There was one parish Church to every four *square miles*, throughout the kingdom; and one *religious house*, (including all the kinds) to every thirty square miles. That is to say, one parish church to every piece of land *five miles* long, and six miles wide. These are facts that nobody can deny."* The same division with little variation applied to Ireland.—There were in England at the time of the Reformation, six hundred and forty-five monasteries, ninety colleges, one hundred hospitals and two thousand three hundred and seventy-four Chantries and Free Chapels. These, with the Irish and Welch, Church property, fell into the hands of Henry the VIII at the reformation. These religious houses varied greatly in their value; whilst some of them in beauty of Architecture, and Princely endowments, vied with the palaces of Kings; as Westminster Abbey, which, exclusive of its internal wealth of gold and silver, jewels and precious stones, possessed an annual rent of about four hundred thousand dollars a year, at the present value of money, as estimated by Cobbet. This was drawn in common with other religious houses, chiefly from the rents of their lands. Some of them however, possessed an annual rent of not over five hundred dollars. The poorest of the convents had *some* images, vases, and other things of gold or silver. Many of them possessed a great deal in this way. The altars of their churches were generally enriched with the precious metals, if not with costly jewels; whilst, as a general thing, these houses were *filled* with inmates; cases were numerous where *a few* fat monks devoured the revenues of a costly built, and richly

*See Cobbett's Reformation.

endowed Monastery. As at Waverly for instance, where thirteen monks possessed a revenue of twenty thousand dollars a year. The ornaments of these Churches and Monasteries were exceedingly costly ; instance the Tomb of BECKET, which was built of wood, most exquisitely wrought, inlaid abundantly with the precious metals, and thickly set with precious stones of all sorts. When this tomb was broken up and destroyed by Henry the VIII, the gold, silver and jewels filled two chests, each of which required *six or eight men* to move them to the door of the Cathedral. These structures were beautiful and imposing edifices, raised with the view of lasting for countless ages, and which took ages to bring to perfection. The Reformation, so called, destroyed the greater part of these, and their ruins are the admiration of travelers to this day. Many of the Churches survived the general wreck ; and the churches which are called cathedrals (from *cathedra*, a seat of dignity), are noble and splendid edifices, the unimpeachable witnesses remaining among us of the wealth, the splendor, and the architectural skill of the ecclesiastics of England in the middle ages. The cathedral of the Bishop of London is the only *modern* edifice.*

To all these Abbeys and monasteries were added beautiful ornamental and pleasure gardens : besides vast estates of landed property, which was let out to the peasantry adjacent, the rents of which formed their principal revenue.

It is difficult to estimate the amount of this vast property, then in the hands of the church ; so effectually had they "*divided the land for gain.*" When Mary ascended the throne, after making popery *a gain*, the religion of the realm, she gave up to the church a yearly revenue of seven or eight millions of dollars, which Henry, her father, had confiscated : but the principal part had been swallowed up by the favorites, and partisans of that king.

Though, in the British islands, these houses were probably more numerous than on the Continent, yet, the wealthiest abbeys, in former times were in Germany ; and of all such foundations in the world, the most splendid and powerful was that of Fulda, or Fulden, situated near the town of the same

* See Penny Encyclopedia—Art. Bishop.

name in Franconia. This monastery which belonged to the order of St. Benedict, was founded by St. Boniface, in the year 784. Every candidate for admission into the princely brotherhood was required to prove his nobility. The monks themselves, elected their abbot from their own number ; and that dignitary became by right of his office, Arch-Chancellor to the Empress, and Prince-Bishop of the diocese of Fulda. He claimed precedence over all the other abbots both of Germany and France. The Reformation in Germany, destroyed most of these religious houses, but some of them still remain. In Spain, the government has recently confiscated much of the property of the church, to replenish the coffers of the state. The reader will perceive how exactly this prediction has been fulfilled; the evidence is so striking and complete, that history furnishes few parallels.

I am aware that many eminent men believe that these verses from the thirty-sixth to the thirty-ninth, which we have just past over, refer to Antiochus—among these authors, Mr. Benson in his commentary on this chapter contends earnestly for this interpretation. But no author whom I have seen, has spent so much labor, learning and skill, on this subject, as Albert Barnes, in his notes on this book (Daniel). But the view these gentlemen take of the subject, when contrasted with the mission of the Angel to Daniel, as expressed by the Angel himself, Ch. 10, v. 14 : “ *Now I am come to make thee understand what shall befall thy people in the latter days ; for yet the vision is for many days,*” is evidently at fault ; as the vision occurred, B. C. 534, and Antiochus took Jerusalem B. C. 171, which would make a period of three hundred and sixty-three years, during which time these things are said to have occurred. The Angel spoke of the “ *latter days,*” and said “ *the vision is for many days.*” Surely this language points to a period in the Jewish history more distant than three hundred and sixty-three years.

Besides, the language of the Angel cannot by any fair interpretation apply to Antiochus : does the history of Antiochus present him as “ *doing according to his will ?*” how earnestly he *willed* the destruction of the Jewish nation, yet all the power of his empire could not subdue the Maccabees.

Antiochus nowhere assumed or claimed divine titles, or honors ; as the words "*exalt himself, and magnify himself, against evry god,*" seems to mean. Nor did he prosper till the Jewish troubles ended, as the text "*and shall prosper till the indignation be accomplished*" implies, if this view be correct. It is true, he spoke "*great things against the God of gods,*" but he certainly did not prosper ; as he fell, breathing vengeance against the Jewish nation. The words, "*neither shall he regard the God of his fathers,*" cannot be applied to him, (this has already been shown) ; as he was one of the most zealous and superstitious of idolaters. Equally foreign to his character are the words, "*nor the desire of women,*" as it is known that his licentiousness was unbounded ; to say this means, the God that is loved and adored by women ; or the "sentiments of virtue and kindness of the female mind," is a pitiful and weak position ; as history informs us of no such a god ! Besides the passage speaks of a *vice*, not a *virtue* ; and surely the attachment of Antiochus to any heathen god, however great a favorite of the women, would not have been *commended* by the angel as a *virtue*. Nor is it likely that Antiochus was surrounded with a better class of females than was king Solomon, who declared the graces, less common with the women of his day than the men, and that among a thousand whom he had noticed, one by one, he had not found one virtuous and elevated woman ! Female virtue and goodness was in less repute with Antiochus, than with Solomon, and the former had less opportunities than the latter, to come in contact with females of this class. The higher, and lovely virtues of the female character were *unknown* to Antiochus, and of course *unappreciated* : hence, if the angel spoke these words of Antiochus, they could have *no meaning* whatever. The words "*Nor regard any God, for he shall magnify himself above all,*" cannot be spoken of him, for reasons already assigned. Mr. Benson on this passage has these words, "He shall not regard the gods of any country whatsoever, but think himself above them, and treat them as if he were so ;" but is this true in fact ? If so, why did he persecute the Jews for not worshipping the gods of Greece, and devoutly adore them himself, if *he thought himself above them* ? Again, "*and a god whom his*

fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things ” Though Antiochus preferred the gods of Greece to the gods of Syria, yet when, or where, did he enrich them with *gold, and silver, &c.* ? rather; did he not plunder their Temples and altars ?

The thirty-ninth verse, which speaks of his worshipping these gods as *Mahuzzim* or *protectors* and *defenders*, his *increasing them with glory*, causing them *to rule over many*, and *dividing to them the land for gain* ; cannot by any mode of argument, however ingenious, be made to apply to Antiochus ; the gods he worshiped were not *strange gods*, neither did he *divide to them the land for gain*, as the victories and triumphs of the Maccabees, (who fought for the worship and the god of Israel), over Antiochus and his gods prove.

But these verses when applied to the Apostacy of the Roman, and Greek churches, apply with clearness in every particular ; here there is no forced interpretation ; no ingenious effort to make the thing appear plausible ; but the leading features of this great apostacy are presented by the Prophet in language so plain, that it is difficult to conceive how any other mode of interpretation should be resorted to !

But if the object of the angel was to make known to Daniel what should befall his people ; it may be asked, what has this *apostacy* to do with the history of the Jews ? To which I reply, that after the kingdoms of Syria, and Egypt, (called by Daniel the Kingdoms of the North and South) were subverted by the Romans and added to their Empire, we read no more of them in Daniel. Palestine, which, during the wars of Syria and Egypt, frequently passed from one of these kingdoms to the other, now fell under the dominion of Rome ; and, during the first three hundred years of pagan rule, many eminent Jews “ *fell by the sword, and by flame, by captivity, and by spoil many days.* ” When Rome became Christian, under Constantine, Palestine, as a Roman province, became in some sense, identified with Christianity ; and during the next two or three centuries, was the constant scene of dissatisfaction, rebellion, and massacre. The severest laws were rigidly enforced against them as heretics—nor does it appear that they were allowed to visit their city, or come near it,

while Jerusalem was governed by the Emperors of the East. In the beginning of the seventh century, Chosroes king of Persia, conquered Jerusalem and plundered it, when the Jews fell upon the Christian inhabitants and massacred ninety thousand of them. But Heraclius the Christian Emperor of the East soon routed the Persians, rescued Jerusalem out of their hands, and banished all the Jews, forbidding them under the severest penalties to come within three miles of the city; and Jerusalem continued in this state, till conquered by the Saracens, (A. D. 637). In the year (A. D. 1099), Jerusalem again fell into the hands of the Christian powers, or Papal Rome, being conquered by the valor of the Crusaders, who erected a kingdom in Jerusalem which lasted eighty-eight years, when in 1187 the Mussulmen under the Turks regained their dominion, and with scarcely any interruption, have retained it ever since;* but more of this in its place.

In the time of the crusades, the power of Papal Rome was at its Zenith, when it put forth without fear, its monstrous claims, and "*magnified himself above all.*" Hence the history of *Romanism in the East*, is to a great extent, for centuries at least, the *history of the Jews*. Nor could Daniel be informed of "*what should befall his people in the latter days;*" had the Angel left him in ignorance of the history, and influence, of the Papacy on the Jewish nation, for so many centuries. So far from this view breaking in upon the thread of history, or interrupting *the series of successive events*, the *opposite* is the fact, as it is evidently the next link in the chain of events in Jewish history, especially in view of the people of God of that nation, the true descendants of Abraham. The Mussulmen in turn conquered Jerusalem from the Christians, and thus the Christian and the Mohammedan powers, (like the kings of the North, and South of old) alternately wrested the holy City from each other's hands, as an adequate price for their long and bloody wars.

Daniel takes a complete view of the Papacy of the West, and the Apostacy of the East, in one panoramic view. As the Empires of Rome, and Constantinople, were but Rome divided in twain; so the Greek and Latin churches, were but the

*See Bishop Newton.

same church severed by the Roman Cæsars, which was soon sanctioned by its Bishops. Besides, the doctrines and pretensions of the one are *essentially* the same in the other. Thus after viewing the developement of the man of sin, till "*as God, he sits in the temple of God ;*" he carries this power forward, till he was *increased with glory ; ruled over many, and divided the land for gain.* This was emphatically the case *when the kingdom of the Franks was set up in Jerusalem as the result of the Crusades.* The attention of the Prophet is now arrested by the appearance of another power, whose appearance, developement, and end, we now proceed with the Prophet to contemplate.

VERSE FORTIETH.

"AND AT THE TIME OF THE END SHALL THE KING OF THE SOUTH PUSH AT HIM : AND THE KING OF THE NORTH SHALL COME AGAINST HIM LIKE A WHIRLWIND, WITH CHARRIOTS, AND WITH HORSEMEN AND WITH MANY SHIPS ; AND HE SHALL ENTER INTO THE COUNTRIES, AND SHALL OVERFLOW AND PASS OVER."

"*And at the time of the end shall the king of the south push at him.*" Porphyry, and many others refer this verse, with the rest of the chapter to Antiochus ; and say "that in the eleventh year of his reign he warred against his sister's son. Ptolemy Philometor, who, hearing of his coming gathered together many thousands of the people ; but Antiochus like a whirlwind, with charriots, and with horsemen, and with a great fleet, entered into many countries ; and, in passing over, laid all waste ; and came to the famous land, that of Judea, and fortified the citadel out of the ruins of the walls of the city, and so marched forward into Egypt. But here Porphyry may be convicted of falsifying history ; (all admit this), for after Antiochus was dismissed out of Egypt by the Romans, he never ventured to go thither again. The eleventh was the last year of his reign and all historians agree, that the latter part of his reign ; was employed in his eastern expedition, in reducing Artaxias king of Armenia to his obedience, and in collecting the tribute among the Persians ; and before he re-

turned he died.”* Mr. Benson thinks this verse refers to some new contest between the king of Egypt and Antiochus, but admits that historians are silent upon the subject. A. Barnes, not satisfied with this opinion, thinks the Angel goes back, and repeats *again* what he had already related in detail. Surely, if Antiochus had entered Egypt and laid waste the countries, as the power here described in verses 40, 42, 43, is represented to have done ; strange that no vestige of these events is found in the history of these times !

Says Bishop Newton :—“ Others therefore have said, that the Prophet here resumes his former subject of the wars between Antiochus Epiphanes king of Syria, and Ptolemy Philometor king of Egypt. But it is not likely, after giving an account of the conclusion of these wars by the interposition of the Romans, that he should return to them again.” It is impossible, from the materials furnished, by history to apply these words to Antiochus ; and the defenders of these opinions appear to depend more upon the fertility of their imagination, than the evidence of history ; and thus several links in the chain of this prophecy, is broken off and irrecoverably lost, and we are left to grope our way along the prophetic field as best we can ! Surely “ we have a more sure word of prophecy ” than this. The reader will see that the prophecy relates to so many great events in history, and embraces so many countries, that the history of their fulfillment (if accomplished) must be found somewhere on the pages of history.

“ *And at the time of the end.* ” The kings of the *south* and the *north* are to be understood according to the times of which the prophet is speaking ; the kingdoms of Egypt and Syria no longer existed, but were now parts of the Roman Empire ; hence we must look for other powers, who became the kings (or reigning powers), of the *north* and the *south*. We are instructed to look for the rise of those powers “ *at the time of the end.* ”

In verse thirty-ninth the prophet speaks of the great Antichristian apostacy, that sprang up in the Roman empire, and was fostered by the various nations of which that power was composed, till it became the dominant religion of the East and

* See Bishop Newton, page 309.

West ; till its grandeur, wealth, and power was such, that it was "*increased with glory ; ruled over many, and divided the land for gain.*" The Emperors of the East were the patrons and protectors of the eastern or Greek churches. At Constantinople was the palace of the emperor, and there dwelt in splendor the Patriarch or principal bishop of that church and primate of the East. "*The time of the end,*" as Bishop Newton, and Mr. Mede understands this passage (and doubtless this is its meaning) is "*in the latter days of the Roman empire,*" when the Saracens "*pushed at,*" or made war upon that power. At this time, the resources of the Roman empire in the East were greatly exhausted by desolating wars with the Huns, and the Persians.

In the reign of Heraclius, Emperor of the East ; Chosroes, the king of Persia made war upon the empire, conquered Syria, Palestine, and Egypt, and reduced Asia Minor by his arms. The Persian king drew from the conquered provinces of the Cæsars the wealth of the empire, and forced the Emperor of Rome to sue in vain for a peace. "I will never give peace to the Emperor of Rome, till he has abjured his crucified God, and embraced the worship of the sun," says the haughty Persian, whom long and successful wars with a vanquished rival, had enabled to vie with the greatest of Princes, especially in the splendor of his court.

"Beyond the Tigris about sixty miles north from the capital of Persia, stood his favorite residence. "The adjacent pastures were covered with flocks and herds ; the paradise or park was replenished with pheasants, peacocks, ostriches, roebucks, and wild boars, and the noble game of lions and tigers was sometimes turned loose for the bolder pleasures of the chase. Nine hundred and sixty elephants were maintained for the use or splendor of the great king ; his tents and baggage were carried into the field by twelve thousand great camels and eight thousand of a smaller size ; and the royal stables were filled with six thousand mules and horses, among which the names of Shebdiz and Barid are renowned for their speed and beauty. Six thousand guards were successively mounted before the palace gate ; the service of the interior apartments was performed by twelve thousand slaves, and his

harem contained three thousand of the fairest of Asia ; whilst in a hundred subterraneous vaults were deposited the various treasures of gold, silver, gems, silks, and aromatics. His palace walls were adorned with thirty thousand rich hangings, while forty thousand columns of silver and marble supported the roof ; and thousands of golden globes were suspended in the dome, to imitate the motions of the planets and the constellations of the zodiac.”*

But Chosroes soon had to exchange the pleasures of his palace for the dangers of war, and the hardships of the camp. Heraclius had ignominiously signed a treaty with Chosroes, agreeing to pay the king of Persia an annual tribute of a thousand talents of gold, a thousand talents of silver, a thousand silk robes, a thousand horses, and a thousand virgins. This insolent demand of the Persian king, roused the dormant energies of Heraclius, who prepared in earnest for a bold and desperate attack. To provide for the expenses of the war was the first care of the Emperor; he solicited the benevolence of the eastern provinces, and borrowed the consecrated wealth of the churches, under the solemn vow of restoring with usury whatever he had been compelled to employ in the service of religion and the empire. The clergy themselves sympathized with the public distress. Of the soldiers who had conspired with Phocas ; “Such was the havoc of war among the legions, that when Heraclius, hardly more than seven years after, came to muster the army, only two soldiers were left alive, of all those who bore arms when Phocas first usurped the empire.”†

Mustering the forces of his empire, and collecting what auxiliaries he could from the neighboring states, he utterly defeated, in the first campaign, the forces of Persia. In the second campaign, the same success attended his arms, even Chosroes himself, at the head of forty thousand troops, dared not risk a battle, but retreated at the approach of Heraclius, who carried all before him. The Roman conqueror penetrated into the heart of the Persian empire. Chosroes alarmed by the dangers of his kingdom collected his forces from Egypt

* Gibbon's Rome.

† See Ockley's History Saracens.

and the Bosphorus, and with three formidable armies surrounded in a distant and hostile land, the camp of the Emperor. Heraclius encouraged his desponding army and repelled the three-fold attack of the Persians. Improving by the divisions of the enemy's chiefs, he, by a well concerted train of marches, retreats, and successful actions, finally drove them from the field into the fortified cities of Media and Assyria. A series of brilliant victories attended the Emperor, when, after an absence of three years, he returned to Cappadocia.

Meanwhile Constantinople was invaded by eighty thousand of the Persian forces, who strove in vain to take the city.— During ten successive days the capital was assaulted by the enemy. They advanced to sap or batter the walls, under the cover of the impenetrable tortoise. Their engines discharged a perpetual volley of stones and darts. Twelve lofty towers of wood elevated the combattants to the height of the neighboring ramparts. But the senate and people were animated by the spirit of Heraclius, who had detached to their relief a body of twelve thousand cuirassiers; the powers of *fire* and *mechanics* were used with superior art and success in the defense of Constantinople. Defeated under the walls of the city, their fleet destroyed in the harbor, with their provisions exhausted, and army dispirited; the Persians raised the siege, destroyed their engines, and retired in good order. About the same time, Theodorus the Emperor's brother obtained an important victory over the Persians; and Heraclius formed an honorable and timely alliance with the *Turks*, who aided him much. Rhazates the Persian general, received orders to risk a decisive battle with Heraclius, which was fought on the plains of ancient Nineveh, on the site of the city.— Heraclius fought like a tiger; with his own hand he slew three of the principal officers of the enemy, among them Rhazates the commander-in-chief, who fell like a soldier; but his fall disheartened the army. The Persians gave way, and the greater part of their army was cut to pieces, when the victors passed the night on the bloody field. The wealth of the Persian camp thus became the spoil of the victor, and the golden armor of Rhazates adorned the triumphs of the Emperor.

At the battle of Nineveh which was fiercely fought from day-break till *near* noon, the Romans gained a decisive victory, and bore in triumph from the field twenty-eight Persian standards ; thus were the cities and palaces of Assyria thrown open for the first time to the Romans. By a vigorous and scientific march they penetrated to the royal seat of Dastagerd—the treasures of the palace, &c., were plundered. Whatever could not be easily transported, they consumed with fire, that Chosroes might feel the anguish of those wounds he had so often inflicted on the provinces of the empire. Heraclius recovered three hundred Roman standards ; and rescued the numerous captives of Edsa, and Alexandria. The vicissitudes of war, had changed the fortune of Chosroes, the haughty conqueror of the Cæsars, to the condition of a fugitive from his palace, and his rival. As the result of the victories of Heraclius, the Persian monarch was deposed, and basely murdered by his own son ; eighteen of his sons were massacred before his face ; and he himself was thrown into a dungeon, where he expired in disgrace and anguish five days after. Soon, every city and province of the Persian empire became the scene of lawless independence, discord and blood ; universal anarchy prevailed, till at the end of seven or eight years after, the contending factions were silenced by the sword of *Mo-hammed*, and added to the dominions of the Caliphs.

The history of these princes affords a remarkable instance of the instability of human affairs. In the case of Chosroes we have seen “the mighty fall and the weapons of war perish ;” the occupant of the most splendid of palaces, perish in a dungeon ! A warning to Princes, to use their power with moderation, and clemency, as the oppression and disgrace of a conquered people, may arouse them to desperate efforts of defense ; and change the position of the victor to that of the vanquished. Whilst the sovereign of an oppressed kingdom should learn instruction from others, who, have successfully defended their kingdoms against the inroads and oppressions of a foreign foe ; and trusting in the justice of their cause, and the equity of the Divine government, let them exert themselves to the utmost for the good of their people and kingdom.

But the finger of God was in this ; the emperors of the East had been the professed friends and patrons of the religion of Jesus, but the wealth and power of the Cæsars had corrupted the church ; the purity of her doctrines and discipline were exchanged for the corruptions of heathenism, and the spirit of the world ; universal corruption reigned throughout all classes of the clergy and laity, and the churches of Asia, planted by the Apostles, and watered by the blood and tears of the martyrs, had now lost every vestige of their ancient purity and glory. The Huns, and Persians, were but the rod of God, to punish, and *lead the way* for the utter subversion of the Eastern empire, which had been faithless to their professions, and trust ; and this view of the case is in perfect harmony with the Divine government, as is apparent from the scriptures, which teaches this doctrine so clearly, that, *the future of a nation may be known almost to a certainty*, by a knowledge of its antecedents.

But to return to the Emperor of the East, whom, for a time, we have lost sight of. A peace having been concluded between the two contending powers, Heraclius left Tauris for Constantinople. His march to the capital was a continued triumph ; the clergy and the people, went forth to meet their hero with tears and acclamations, with olive branches and innumerable lamps ; he entered the capital in a chariot drawn by four elephants, and as soon as the emperor could disengage himself from the tumult of public joy, he flew to the embraces of his mother and son. Amid the congratulations of ambassadors from France and India, the deliverer of the East was indigent and feeble. Of the Persian spoils, the most valuable portion had been expended in the war, distributed to the soldiers, or buried in an unlucky tempest in the waves of the Euxine. The conscience of the emperor was oppressed by the obligation of restoring the wealth of the clergy, which he had borrowed for their own defense. A perpetual fund was required to satisfy these inexorable creditors ; the provinces already wasted by the arms and avarice of the Persians, were compelled to a second payment of the same taxes ; and the arrears of a simple citizen, the treasurer of Damascus, were commuted to a fine of one hundred thousand pieces of gold.

The loss of two hundred thousand soldiers who had fallen by the sword, was of less fatal importance than the decay of arts, agriculture, and population, in this long and destructive war ; and although a victorious army had been formed under the standard of Heraclius, the unnatural effort appears to have *exhausted* rather than *exercised* their strength.*

When we consider the havoc among the Roman legions in the seven years' war, when two soldiers only were left ; (such was the carnage, *before* the last Persian war, of which we have spoken)—the western part of the empire had also been dismembered by the Goths, and the eastern part shocked by the Huns ; the Persian war (under such circumstances) must have fallen upon the Roman empire with crushing effect. The loss of two hundred thousand soldiers, together with the wealth of the empire, even to the dismantling of the churches, to support it, and the oppressive taxation to pay the clergy after the war, together destroyed the energies, and wasted the resources of the empire ; so that as Ockley says : "The empire seemed to labor under an incurable disease, and to be wounded in its very vitals. No time could have been more fatally adverse to its maintenance, nor more favorable to the enterprises of the Saracens, who seem to have been *purposely* raised up by God to be a scourge to the Christian Church, for not living in accordance with their most holy religion."† This then is evidently "*the time of the end*," or decline of the Roman empire, and is the next great event in the *order of time*. For had the Eastern empire been in the flourishing condition it formerly was, the Saracens might have been checked, at least, if not entirely extinguished ; so that the decline of the empire, under God, prepared the way for the extension of the delusion of Mohammed, which is the next subject.

"*Shall the king of the south push at him.*" While the Eastern empire, and the kingdom of Persia, were wasting their resources in a desolating war. On the south of Judea, in the Arabian desert, Mohammed, (who afterward played so

* See Gibbon's Rome, Vol. 4, p. 486.

† See Ockley's Saracene War, p 91.

conspicuous a part in the history of the East,) viewed with pleasure the general carnage, hoping, when they were exhausted by war, to make an easy prey of both.

This remarkable man was born at Mecca, an ancient city of Arabia, about A. D. 571. Arab writers make him to be descended in a right line from Ishmael, the son of Abraham. It is certain that "he sprang from the tribe of Koreish, and the family of Has, the most illustrious of the Arabs, the princes of Mecca, and the hereditary guardians of the Caaba." The Caaba, or Temple of Mecca, over which his ancestors presided, is probably the most ancient in the world. It was built (according to the Arabs) by Abraham and Ishmael, and was their place of worship, towards which they turned their faces when they prayed, as the Jews turned theirs towards the temple of Jerusalem. The *Kaaba* (Temple) was held by them in great veneration, as it is also by the present Mohammedans, who are persuaded that it is all but coeval with the world: that Adam built it after a model he had seen in paradise. After the death of Adam, Seth, they tell us, built the Temple of stone and clay in the same place; which was afterward destroyed by the flood, when it was again rebuilt by Abraham and Ishmael. "Ten thousand angels were appointed to guard the structure from accidents; but they seem from the history of the holy building, to have been often remiss in their duty," as the sacred building has often been rebuilt or repaired.*

The present building is a square stone edifice; length from north to south, twenty-four cubits; breadth from east to west, twenty-three; height, twenty-seven cubits. The door, which is on the east side of the threshold, is four cubits above the ground, so that there being no steps adjoining to it, (movable steps are used when the Temple is to be cleansed or the lamps lighted), they who come to worship may touch the threshold with their foreheads, or kiss it. The black stone, which the Mohammedans hold in great reverence, and believe to be one of the stones of Paradise, (which they place in the seventh heaven), which fell down with Adam from heaven, is a small stone set in silver, and fixed in the south-east corner of the building, about four feet from the ground. It is said to be

*See Buickhardt's Arabia, p. 162.

white within, but to have been turned black on the outside by the sins of the people, or what is more likely, the kisses of the pilgrims. Upon the ground, on the north side of the *Kaaba*, there is a stone called the sepulchre of Ishmael ; there is also another stone called the station of Abraham, which they say, being used by him for a scaffold, rose higher with him as the walls of the building rose ; and that after he had done building, he stood upon it and prayed, and left on it the prints of his feet. Round three sides of the Temple, and at no great distance from it, stands a row of pillars, which are joined at the bottom by a low balustrade, and at the top by bars of silver. Without this enclosure, are buildings used for oratories, by the different sects of Mohammedans. There also is the treasury, and a small edifice raised over the sacred well, Zemzem, whose waters, according to them, gushed out for the relief of Ishmael, when Hagar, his mother, wandered with him in the desert. This well and its waters are deemed holy, drank with devotion, and sent to all parts of the countries of Mohammedanism. It rivals the most celebrated wells of Papal Ireland, in its miraculous powers. All these buildings are enclosed at a considerable distance by a magnificent colonnade, surmounted with small cupolas ; and at the four corners there are as many steeples adorned like cupolas, with gilded spires and crescents ; between the pillars of both enclosures hang a number of lamps, which are constantly lighted up at night.

The Temple is supported by pillars of aloë-wood, between which hang silver lamps ; and a spout of gold carries off the rain-water from the roof. The walls on the outside are hung with a rich covering of black damask, adorned with a band of gold, which is changed every year at the expense of the Turkish emperor. The *Kaaba* is properly the temple, but the whole territory of Mecca is held sacred, and distinguished by small turrets, some at seven, and others at ten miles distance from the city. Within these precincts it is not lawful to attack an enemy, or even to hunt, or fowle.

Such is the Temple of Mecca, with little if any variation to this day, (1856)—to it, multitudes make their painful pilgrimage at great danger and expense ; and towards which

the followers of Mohammed reverently turn when they pray.

Mohammed being of the priestly order, full of ambition, and with some prospect of raising himself and his city to higher eminence, would naturally turn his thoughts that way, which terminated at last in fraud, or fanaticism ; and the Prophet produced from a corrupt heart, or a disordered brain, his famous *Koran*, and wide spread religion. His birth is said to have been attended with prodigies ; among many others I shall name one. He is said to have come into the world surrounded with light, which not only illuminated the chamber wherein he lay, but also the whole surrounding country. In his infancy he lost his father, mother, and grandfather ; but his uncles were strong and numerous, and the most respectable of them brought him up ; 'till at the age of twenty-five, he entered the service of a rich and noble widow of Mecca. He managed the affairs of his mistress so well, and withal being of a handsome person, and agreeable manners, at the end of three years she rewarded his fidelity with the gift of her hand and fortune, when he was twenty-eight years old. At thirty-eight, he became more thoughtful and secluded. His marriage with Cadizah had elevated him to the rank of his ancestors, "and each year during the month of Romadan, he withdrew from the world, and from the arms of Cadizah. In the cave of Hera, three miles from Mecca, he consulted the spirit of fraud or enthusiasm, whose abode is not in the heavens, but in the mind of the prophet." "In the fortieth year of his age he assumed the title of a prophet, and proclaimed the religion of the *Koran*."*

The chief points of religion which he insisted upon, were the unity of God, a resurrection, and a future state of rewards and punishments, with the doctrine of decrees or fate. The only profession necessary to be made in order to be one of his disciples, consisted in those two articles : "There is no God but one, and Mohammed is his prophet."

The prophet first preached this faith at Mecca, (A. D. 609), his wife and three others, his domestics, were his first converts. In 622, he was driven from Mecca by a storm of opposition to his faith ; he fled to Medina, when, after some

*See Gibbon's Rome.

hair-breadth escapes, he arrived there in safety, and was received by the people as a prophet of God, and invested with the honors of a prince. His person and religion were superstitiously venerated, and crowds attended his ministry; his usual place of preaching was under a palm tree, against which he leaned. The prophet was at a loss how to call the faithful together at the hour of prayer; for this purpose he thought to employ a horn, or some instrument of wood, which would be made to emit a loud sound by being struck upon something like our church bells; but his doubts were removed by a dream of one of his disciples, in which a man, appearing to him in a green vest, recommended as a better way, that the people should be summoned to prayers by a crier, calling out, "God is great, God is great; there is but one God, Mohammed is his prophet; come to prayers, come to prayers." Mohammed approved of the scheme, and this is the very form in use to this day among the Mussulmans; who, however, in the call to morning prayers, add the words, "Prayer is better than sleep, prayer is better than sleep;" a sentiment not unworthy the consideration of those who are professors of a better religion.

In A. D. 623, Mohammed attacked a caravan going to Mecca; this was the first act of hostility by the Mussulmans against the Idolaters, and this was successful. He next, at the battle of Beder, with a force of three hundred and thirteen men, with only two horses and seventy camels, (on which they rode by turns), attacked nine hundred and fifty men, two hundred of them cavalry, and routed them with a loss of seventy of the enemy, with all their spoil, while the prophet lost but fourteen martyrs, for so they called those that fell in battle. This battle contributed greatly to advance the cause of Mohammed. "From all sides the roving Arabs were allured to the standard of religion and plunder; the apostle sanctified the license of embracing the female captives as their wives or concubines; and the enjoyment of wealth and beauty was a feeble type of the joys of paradise prepared for the valiant martyrs of the faith. "The sword," says Mohammed, "is the key of heaven and hell; a drop of blood shed in the cause of God, a night spent in arms, is of more

avail than two months of fasting or prayer : whosoever falls in battle; his sins are forgiven ; at the day of judgment his wounds shall be resplendent as vermilion, and odoriferous as musk ; and the loss of his limbs shall be supplied by the wings of angels and cherubims." The intrepid souls of the Arabs were fired with enthusiasm, by the teachings of their prophet, and the picture of the invisible world was strangely painted in their imagination, and the death which they had always despised, became an object of hope and desire.*

Relying on the decrees of fate; the companions of Mohammed advanced to battle with a fearless confidence, believing themselves as safe amid the darts of the enemy, as they could be in the bosoms of their families. Under the fearful influence of such religious enthusiasm, the soldiers of Mohammed were invulnerable, and we cease to wonder at their overrunning Arabia and the East.

The next battle was fought on Mount Ohud, six miles north of Medina ; here, notwithstanding the skill of Mohammed as a general, he suffered a defeat, with the loss of seventy men, and was himself wounded in the battle. He was attacked soon after, in his capital, by ten thousand men, who, after besieging the city twenty days, were scattered by a tempest of wind, rain, and hail, which overturned their tents and dispirited their troops. The Kareish were deserted by their allies, when they broke up the camp in despair of conquering Mohammed, their invincible exile.

The Jews of Arabia were early the active enemies of the prophet, and stirred up war against him as an impostor, for which they paid dear when the power of Mohammed was established ; as he became ever after the implacable enemy of that people. He caused seven hundred of them at one time, in Arabia, to be dragged in chains to the market-place of the city ; where they descended alive into the grave prepared for their execution and burial. This slaughter of the helpless Jews the prophet beheld with cruel joy, while their sheep, camels, and spoil, became the prey of the Mussulmans.

In A. D. 629, after an absence of seven years of exile, Mohammed marched upon Mecca, took the city, destroyed

*See Gibbon's Rome.

three hundred and sixty idols of the Caaba, purified and adorned the Temple, reduced the people to the necessity of embracing his religion, and made a perpetual law that no unbeliever should be allowed to set his foot on the territory of the holy city. The same year Mohammed had a seal made with this inscription, " Mohammed, the apostle of God ;" with this he sealed the letters which he sent abroad. He sent first to Chosroes, king of Persia, inviting him to embrace Islamism. The king tore the letter with contempt. He sent another letter of the same purport to Heraclius, emperor of Rome. Also to the viceroy of Egypt, and to the king of Ethiopia, who all returned friendly answers. By this, we see the designs of Mohammed were not bounded by Arabia, but that he meditated the subjugation of the empires of the East.

In 630, Mohammed sent a detachment of three thousand troops against Palestine, a part of the Roman empire, and the battle of Muta was the first effort of the Saracens to *push at the Eastern empire*, and the first action that tried the valor of the Moslems against a foreign foe. The holy banner was intrusted to Zeid ; who fell like a soldier in the foremost ranks. The death of Jaafar, next in command, was heroic and memorable ; he lost his right hand, then shifted the standard to his left ; the left was severed from his body ; he embraced the standard with his bleeding stumps, till he was transfixed to the ground with fifty honorable wounds. " Advance," cried Abdallah, (next in command), who stepped into the vacant place, " advance with confidence ; either victory or paradise is our own." He too fell by a Roman lance. The falling standard was rescued by Caled, a proselyte of Mecca ; nine swords were broken in his hand ; and his valor withstood and repulsed the superior numbers of the Christians. This is a specimen of the fiery valor of that people who were to *push at the Greek prince*. Mohammed declared war against Rome ; and immediately marched with thirty thousand men toward Syria, to a place called Tabuc, where the Romans and Syrians were preparing to receive him. Finding them ready to give him a warm reception, he returned back to Medina, making tributary the Arabian forts and States through which he passed.

In the year 632, on the 8th of June, died Mohammed, the Arabian prophet, of a billious fever of fourteen days duration, which deprived him at intervals of the use of his reason. Mohammed himself thought he was poisoned at Chaibar, by the revenge of a Jewish female ; though she said, she had poisoned the mutton which he eat, only to test the truth of his Prophetic powers. His wives and friends say he professed the liveliest confidence, not only in the mercy, but the favor of the Supreme Being. He had professed as a special favor granted to no other mortal, that the Angel of death was not allowed to take his soul till he had respectfully asked his permission. The request was granted, and Mohammed fell immediately into the agonies of death. On a carpet spread on the floor, with his head reclined on the lap of his favorite wife, he fainted with the violence of pain ; again recovering his spirits, he raised his eyes towards the roof of the house, and with a steady look, and faltering voice, uttered the last broken, though articulate, words : “ O, God !—pardon my sins—yes—I come—among my fellow—citizens on high ;” and thus peacefully expired. He was interred by the hands of his nearest kinsman, on the same spot on which he died. He died at Medina, a city sanctified by his death and burial ; and innumerable pilgrims to Mecca, often turn aside from the way, to bow in voluntary devotion before the simple tomb of the Prophet.

The person of Mohammed is described by his countrymen, as of a middle stature, with a large head, thick beard, black eyes, hooked nose, wide mouth, a thick neck, and flowing hair. They also tell us that what was called the seal of his apostleship, a hairy mole between his shoulders as large as a pigeon’s egg, disappeared at his death. The same writers extol Mohammed as a man of fine parts, and a strong memory, of few words, and a cheerful aspect, affable and complacent in his behavior. They also celebrate his justice, clemency, generosity, modesty, abstinence, and humility. These are the sentiments of his *friends*, but the world must judge of the man by his actions.

It is difficult at this distant day to delineate the character of Mohammed, amid the conflicting opinions of friends and

foes. Descending by birth from a noble family of the priestly order ; sedate and contemplative from his youth ; to him the path to renown, was the dangerous and difficult one of reforming the temple of Mecca, and the religion of Arabia. Every form of religion had found a place in Arabia, and the worship of the true God was lost amid the worship of innumerable Idols. To abrogate the religions of ages, and establish the worship of one God, needed the sanction of the Supreme Deity, and to obtain this, Mohammed proclaimed himself a Prophet ; thus imitating the conduct of the most illustrious Legislators, and reformers of Greece and Rome ; who, to secure obedience to their laws, professed themselves inspired, to enact them, by the gods. But the prophet of Arabia failed to possess the benevolent virtues of the Legislators and Sages of antiquity. The framing of the Koran, appears rather the work of one head, and that Mohammed's, than the joint work of himself, a Jew, and a Christian, &c. Notwithstanding Mohammed's professed ignorance of letters, his noble extraction and rank in society, makes such a profession difficult of belief. It appears rather the fabrication of the prophet ; and his followers believing the Koran to be the perfection of wisdom, concluded the unlettered prophet must have been inspired by God to produce such a work. On the other hand, the Christians and Jews, believe the Koran to be a contemptible production of an illiterate impostor, and these conflicting opinions remain current among friends and foes to this day.

In his predatory habits, plundering caravans, &c., Mohammed differs from the sages of antiquity. His belief and that of his countrymen was, that as the descendants of Ishmael, God had made the desert their home, and given them the spoils of plunder as their inheritance. To ingraft this sentiment into the religion of the Prophet, was to gather around him the tribes of *Ishmael*. But the violence, and assassinations, the perfidy and injustice of the prophet, show him to have indulged the worst appetites and passions of a man, and abused the *claims* of a prophet. His attacking, murdering, and enslaving his countrymen and neighbors ; making them tributaries, to enrich himself and followers ; ordering, and

calmly witnessing the most revolting massacres and tortures, and thus furnishing his followers with a precedent for all their future crimes ; and doing this under the professed sanction of Jehovah, needs a higher confirmation than the word of Mohammed. Of his lustful disposition we have sufficient proof in the peculiar privileges he claimed for himself of having as many wives as he pleased, and of whom he chose, even though they were within forbidden degrees of affinity, and though the laws of Mohammed forbade the enjoyment of but four wives, he himself claimed as many as he pleased. He scrupled not to avow, that his *chief pleasures* were *perfumes* and *women*, and that the fervor of his devotion was increased by these *innocent pleasures*. The author who gives him the smallest number of wives, owns that he had *fifteen*. From the whole, it is difficult to arrive at any other conclusion, than that of Ockley : "That he was a very subtle and crafty man."* Whatever may be said of the purity of his motives at the commencement of his public life, it is evident, the latter part of it was stained with the darkest deeds, and *prove him* not to have been "a teacher sent from God."

Mohammed died without naming a successor. An immediate Caliph was wanted in the crisis of affairs, and they met the same day to appoint one. After a sharp contention, which had well nigh been decided by the sword, they elected as the leader of the faithful, Abu-beker, (A. D. 632), i. e. "Father of the Maiden," in allusion to Ayeshah, whom the Prophet married when very young. Having quieted the disturbances at home, he gathered together the written and oral sources of the Koran, and formed them into a book of that name. He now turned his attention to the propagation of the faith, in obedience to the command of the Prophet ; he sent letters throughout his Arabian dependencies, saying : "This is to acquaint you that I intend to send the true believers into Syria, to take it out of the hands of the Infidels. And I would have you know that the fighting for religion is an act of obedience to God." The tribes flocked to his standard, and the Caliph saw with enthusiastic pleasure in

* See Ockley's Saracens, p. 62.

the second year of his reign, a numerous and powerful army marching to the invasion of Syria.

He accompanied them a days' march himself, on foot, and left them with his advice, and commands, which he gave to the leaders of the troop, especially Zezid ben, Abi Sofyn, the chief in command. "Remember," said he, "that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of paradise. Avoid injustice and oppression; consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant, or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and purpose to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries; and you will find another sort of people, that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter 'till they either turn Mohammedans, or pay tribute."

Without following the Saracens in their military operations as an historian, I shall select the points of their history which illustrate and prove my point, *their pushing at the Greek empire.*

The news of the threatened invasion of the Empire, roused the Emperor, who forthwith called a council, in which he inveighed against the wickedness and insincerity of his subjects; and told them that these judgments had come upon them because of their wicked lives. He dispatched a force with all possible speed to check the advance of the Saracens, but with ill success; for in a battle before the city of Bosra, the Roman general, with twelve hundred of his men, was killed upon the field, and the rest routed; the Arabs lost only one hundred and twenty men, according to Ockley's Saracens; two hundred and thirty, according to Gibbon's

Rome. The fall of Bosra was the first of a series of brilliant exploits, which soon crippled and well nigh subverted the empire. Elated with success, and enriched with spoil, the Mussulmans next resolved to besiege Damascus, the most ancient and beautiful city of Syria. Four days march from the frontier, and commercial town of Bosra, lay the beautiful and magnificent city of Damascus, situated in a plain of wonderful richness and fertility, covered with groves and gardens, and bounded by an amphitheatre of hills. A beautiful river flows through this valley, feeding the water courses of its gardens, and the fountains of the city; the fragrance of the citron perfumes the air,—the fig tree, the pomegranate, and the orange tree grow in spontaneous beauty in its thickets; while the swords and silks of Damascus remain unrivaled for their perfection and beauty to this day.

Before this city forty thousand Mussulmans appeared in arms. Heraclius had thrown five thousand troops into the city, which, with the garrison already there, he thought sufficient to hold the Arabs at bay; but the courage, and discipline of the Christians, were no match for the headlong valor of the followers of Mohammed. A hundred thousand troops were sent by the Emperor to raise the siege; they were met and defeated in detail by the Saracens. Flushed with victory, the Mussulmans returned to besiege Damascus. The Emperor sent seventy thousand additional troops to relieve the city. Caled, the skillful and intrepid commander of the Mussulmans, collected the scattered divisions of his army, and slowly retired from before Damascus, to give them battle; fifteen thousand Damascene troops sallied out in pursuit, which, after gaining some temporary advantage, were routed with terrible slaughter; of six thousand horse that left the garrison, one hundred only returned back to the city. The extraordinary bravery of the Arabs on these occasions, are matter of astonishment;—even the women fought with the courage of soldiers. As an instance, some Arab women being taken prisoners; under the command of Caulah, the sister of Derar, they formed themselves into a circle, and with the poles of the tents, defended their virtue and honor, against the taunts,

entreaties, and swords of the Greeks, till rescued by the valor of their friends.

Her brother, Derar, was brave to a fault ; on one occasion, he maintained *alone*, a running fight against thirty Roman soldiers sent against him ; and after killing or unhorsing seventeen of their number, returned in triumph to the camp. He retreated to draw them from their lines, when he wheeled round and charged them like a lion, till, seeing half their number fall, the rest retreated.*

The two armies met, and the Romans were defeated and dispersed ; "and the death of four hundred and seventy Musulmans was compensated by the opinion that they had sent to hell seventy thousand of the Infidels."† Immense spoil fell into their hands, which was reserved till the fall of Damascus, to be divided.

The siege of Damascus was now pressed with renewed vigor ; when, after a siege of seventy days, the city capitulated, on condition that all hostilities should cease ; that all who chose should leave the city in safety, taking with them what they could carry away of their effects ; and that those who chose to remain, should be tributary to the Caliph, enjoying their lands and houses, with the use and possession of seven Churches. On the ratification of the treaty, the gate next to the camp of the Mussulmans was thrown open to the Arabs, and hostages given. While this was going on in one part of the city, another part was entered by a hundred Arabs headed by the terrible and sanguinary *Caled*, (called by the Saracens the sword of God), calling out, "No quarter to the enemies of the Lord ;" his trumpet sounded, and a torrent of Christian blood was poured down the streets of Damascus ; the two parties met at the Church of St. Mary's, where, after a parley between them, whether the city should be given up to a general massacre or not, milder measures prevailed, and the city was spared.

Though they were permitted to leave the city in peace, yet four days after, they were treacherously pursued, overtaken, and slaughtered, so that of the thousands that fled from Da-

* See Ockley's Saracens.

† See Gibbon.

mascus, *one* only escaped alive. The gold and silver of Damascus was scattered over the camp, and three hundred loads of silk were captured by the treacherous Mussulmans. Thus, after suffering the horrors of war and siege one year, Damascus yielded to the Saracen arms, and the vicissitudes of fortune were again witnessed by the Emperor Heraclius ; who, in five years from his triumph over Persia, witnessed the fall of the most beautiful city of his empire, and his throne itself became insecure. Damascus was taken August 23d, A. D., 634.

On the same day, Abubeker, the Caliph died, from bathing in a cold day, which threw him into a fever, that terminated fatally in fifteen days ; after a reign of two years and three months ; he died at the age of sixty-three.

Omar was immediately invested with the dignity of Caliph, and was honored at his inauguration with the title of "*Emperor of the Believers* ;" he being the first that received this title. Next the famous city of Baalbec, the ancient Heliopolis, or city of the sun, fell under the sword of Mohammed, A. D. 636. The city of Emesa next fell, after a gallant defense. In prosecuting this war, the Mussulmans were as adroit in their policy, as they were skillful with the sword ; they made short truces with the separate cities ; while the truce *continued*, they purchased their *provisions* and *arms*, and then returned at the expiration of the truce and *captured the cities* by the sword, which they had exhausted by their policy. The obstinate and wealthy were ransomed only by paying an immense price. And thus by violence and policy they achieved their conquests.

The Emperor grieved to see the once proud empire of Rome, now the scorn and contempt of barbarian insolence, resolved, if possible, to put an end to the Saracen outrages all at once. He levied troops in all his dominions, collected a numerous army, and sent them to every tenable place not already in the hands of the Saracens. Troops were sent to Cæsarea, and the sea coast of Syria, as Tyre and Sidon, Acre, Joppa, Tripolis, Beyrout, and Tiberius, besides another army to defend Jerusalem, while the main body of eighty thousand troops under Mohan, an able general, joined by all the dis-

possible force of the Empire, prepared to decide the fate of Syria, by one great effort. At the battle of Yermuk, after a doubtful struggle of four days' carnage, the Christians were routed at all points with terrible loss, according to the official account of the Saracen general; who says, "we killed of them about a hundred and fifty thousand, and took forty thousand prisoners, with the loss of four thousand and thirty *martyrs*, A. D. 636."

The Roman army being no longer in the field, after the terrible defeat of Yermuk, the Mussulmans rested at Damascus a month, and distributed the spoil among themselves. Jerusalem, the holy city, was next invested, and after the usual summons to surrender was refused, they commenced a siege of four months duration, during which time not a day passed without some action of sally or assault. The city finally capitulated on condition that the Caliph came personally to ratify the following articles:

1st. The Christians shall build no new churches, either in the city or adjacent territory. 2d. They shall not refuse the Mussulmans entrance into their churches, either by night or day. 3d. They shall set open the doors of them to all passengers and travelers. 4th. If any Mussulman should be on a journey, they shall be obliged to entertain him gratis for the space of three days. 5th. They shall not teach their children the Koran, nor talk openly of their religion, nor persuade any one to be of it, neither should they hinder any of their relations from becoming Mohammedans if they had an inclination to it. 6th. They shall pay respect to the Mussulmans, and if they were sitting, rise up to them. 7th. They should not go like the Mussulmans in their dress, nor wear the same caps, shoes, nor turbans, nor part their hair as they do, nor speak after the same manner, nor be called by the names used by the Mussulmans. 8th. They shall not ride upon saddles, nor bear any sort of arms, nor use the Arabic tongue in the inscriptions of their seals. 9th. They shall not sell any wine. 10th. They shall be obliged to keep the same sort of habit wheresoever they went, and always wear girdles upon their waists. 11th. They shall set no crosses upon their churches, nor show their crosses, nor their books openly in

the streets of the Mussulmans. 12th. They shall not ring, but only toll their bells, nor shall they take any servant that had once belonged to the Mussulmans. 13th. They shall not overlook the Mussulmans in their houses, and some say that Omar commanded the inhabitants of Jerusalem to have the fore parts of their heads shaved, and obliged them to ride upon their pannels sideways, and not like the Mussulmans.*

These articles were drawn up by Omar himself, and served afterwards as a model for the Moslem leaders in their conquests. Such were the degrading conditions imposed upon the proud city of Jerusalem, (once the glory and terror of the East), by the leader of a host of wandering Arabs. Utter scorn and abhorrence of their (the Christians) religious observances, formed one of the main pillars of their faith. Omar spent ten days at Jerusalem, and arranged the future conquest of Syria, and then returned to the tomb of Mohammed. Two separate divisions of the army were to overrun Syria and Egypt. Aleppo fell into the hands of the Arabs, though the castle was defended with desperate valor. Antioch, the beautiful capital of Syria, and during the war the residence of the Emperor, next fell under the arms of the Saracens. Deserted by the Emperor, who fled privately to Constantinople, betrayed by the treachery of Yaukinna, and defeated under the walls of the city, the citizens of Antioch purchased their ransom with three hundred thousand pieces of gold, (ducats) and Antioch, the capital of Syria, became a secondary or provincial town under the Caliphs, A. D. 638.

Constantine, the oldest son of the Emperor, was stationed with forty thousand troops at Cæsarea, the civil metropolis of the three provinces of Palestine. Tripoli, and Tyre, were betrayed into the hands of the Saracens. Ignorant of this circumstance, a fleet of fifty transports laden with arms and provisions for the troops of the Emperor, entered without distrust the harbors of the captive cities; and became a seasonable supply for the Saracen army. Constantine on hearing of the fall of Tripoli and Tyre, felt his heart fail him, when he, with his family, and the greater part of his wealth, embarked for Constantinople. The citizens surrendered the city in des-

* See Ockley's *Saracens*, p. 212.

pair, paying for their security two hundred thousand pieces of gold, (A. D. 638). The remainder of the provinces Ramlah, Acre, Sicheu or Neapolis, Gaza, Ascalon, Berytus, Sidon, Gabla, Ladocia, Apamea, Hierapolis, no longer presumed to dispute the will of the conqueror; and Syria bowed under the sceptre of the Caliphs, seven hundred years after Pompey had despoiled the last of the Macedonian kings; thus in little less than six years, beginning with the invasion under Abubeker, the Saracens had succeeded in subduing the whole of the wealthy and populous countries of Syria.

The invasion of Egypt followed the conquest of Syria; the ancient cities of Memphis, Cairo, and Alexandria, with the wealth of Egypt, became the spoil of the Mussulmans. The conquest of Alexandria cost the Caliphs, a siege of fourteen months, and a loss of twenty-three thousand men, who fell before it, (A. D. 640). Three years after, died Omar, the Caliph; being assassinated in a mosque, while repeating the morning prayers: he lingered three days and died, after a reign of ten years and six months. In his reign the Mussulmans extended their conquests over Syria, Egypt, a part of Africa, and a great part of Persia.

Othman, next ascended the throne of the Caliphs; and like his predecessors, *pushed at the Roman empire*: when, after a reign of nearly twelve years, he was deposed and assassinated, A. D. 655.

Ali, the son-in-law of Mohammed, next ascended the throne. The Mussulmans now quarreled among themselves, and thus a check was put for a time, to the rapid conquests of the Saracens, who would doubtless have soon seized the throne of the Cæsars, had they not been stopped by the civil wars of their contending factions. I cannot follow the Crescent in its advance and retreat among the nations. Suffice it to say, that the Saracens continued to "*push*" at the *Greek empire*, till, forty-six years after the flight of Mohammed from Mecca; his disciples appeared in arms under the walls of Constantinople; where, for *six years* the city was bravely defended by the Greeks; the Mohammedans were finally repulsed with the loss of thirty thousand men, A. D. 675.

In A. D. 716, Constantinople was again invaded by a force

of one hundred and twenty thousand Arabs and Persians ; headed by Maslemah, the brother of the caliph ; eighteen hundred ships from Egypt and Syria rendezvoused at the mouth of the Bosphorus, and the whole Saracene empire concentrated its destructive energies upon Constantinople. But the *fire ships* of the Greeks were launched against them ; and this huge armada was involved in one general flame ; ships dashed against each other, or were engulfed in the waves ; so that of this immense fleet, *five* galleys only, entered the port of Alexandria in safety. The death of the caliph Soliman, who died in his camp of indigestion, while preparing to lead against Constantinople the remaining forces of the East, and the obstinate defense of the Greeks, terminated this siege of Constantinople,—memorable for its obstinate and successful defense against the power of the caliphs ; and for the destructive efficacy of the *Greek fire*. An important secret now lost.

This “liquid fire” appears to have been a chemical compound of combustible matter ; which exploded with a loud noise ; producing a fierce and obstinate flame, which not only rose in perpendicular ascent, but likewise burnt with *equal vehemence in descent, or lateral progress*. Instead of being extinguished, it was nourished and quickened by the element of water ; and sand, urine, or vinegar, were the only remedies that could damp the fury of this powerful agent, which was justly denominated by the Greeks the *liquid*, or *maritime* fire. For the annoyance of the enemy, it was employed with equal effect, by sea and land, in battles or in sieges. It was either poured from the rampart in large boilers, or launched in red-hot balls of stone and iron, or darted in arrows and javelins, twisted round with flax and tow, which had deeply imbibed the inflammable oil ; sometimes it was deposited in fire-ships, the victims and instruments of a more ample revenge, and was most commonly blown through long tubes of copper, which were planted on the prow of a galley, and fancifully shaped into the mouths of savage monsters, that seemed to vomit a stream of liquid and consuming fire. This important art was preserved at Constantinople as a state secret, and concealed with jealous care.*

*See Gibbon's Rome, vol. 5, p. 233.

"But, '*the king of the south*' was only to '*push at*' and sorely wound the Greek empire, but they were not to subvert and destroy it."* The repeated failures of the Saracens to capture the palaces of the Cæsars, after such desperate, and repeated efforts, teaches the bible student, the fact, that the providence of God defended Constantinople, that none of the words of his prophets should fail; and its capture was reserved for the "*King of the North.*" Gibbon, the skillful historian of these events, clearly *vindicates* a providence in this, though he knew it not, neither meant it, as he meant to invalidate, not defend the Bible. His words are, speaking of the Greek fire, "The skill of a chemist and engineer was equivalent to the succor of fleets and armies; and this discovery or improvement of the military art was *fortunately reserved* for the distressful period, when the degenerate Romans of the East were incapable of contending with the warlike enthusiasm and youthful vigor of the Saracens."† The mind of Gibbon sees nothing but "*fortune*" and chance in all this; but the Believer, views and admires the finger of God.

From the facts adduced, the reader will doubtless admit the following conclusions—First: "*That the time of the end,*" was the latter period of the Eastern, or Roman Empire. Secondly: That Arabia was the country spoken of in the text, as it lays "*south*" of Palestine. Thirdly: That Mohammed and his successors were the power designated as the "*King of the South.*" Fourthly: That the "*king of the south,*" or the Saracens, "*pushed at,*" or made continual war, or inroads upon the Eastern Empire. Fifthly: That notwithstanding a series of unparalleled efforts to take Constantinople, and end the Greek Empire; they, nevertheless, failed to terminate the dominion of the Cæsars! This was reserved for the Turks.

"Who is like unto our God; our enemies themselves being judges." "His council shall stand, and he will do all his pleasure," so that not a sentence of the divine book shall fall to the ground. Perhaps I have detained the reader too long in viewing the rise and progress of the Crescent; but I hasten

* See Bishop Newton, page 310.

† See Gibbon's Rome, Vol. 5, p. 282.

at last, to another great event in the history of Palestine and the world.

“And the king of the north shall come against him.” Far away in a Northern direction from Jerusalem, on the highlands of Tartary were a people of Plebian extraction, slaves of the Khan of the Geaugen, whose business it was to labor at the forge, and as the disciples of Vulcan, to form the weapons of war that tended to rivet their own chains, and extend the conquests of their oppressors. From this unexpected source sprang the great family of the Turks or Turkmans. *They were originally of Scythian origin*, and in every sense agree with the representation of Daniel. They filled the thrones of Asia ; spread colonies in Europe, and Africa, and to this day maintain their dominion in Asia Minor ; though the Crescent is evidently on the wane. I wish to confine myself to that portion of the family of the Turks, that, after embracing the faith of Mohammed, conquered their conquerors, penetrated Syria, and gained step by step Asia Minor ; founded the Ottoman Empire, and this day fill the throne of the Cæsars under the dome of St. Sophia.*

Having obtained an important victory over the Persians, (A. D. 1038), they proceeded to elect a king : and the great *Togrul Beg* was the choice of the people. This great man (for such I call him) was earnestly attached to the religion of Islam : and while he wrested the sword of state, the arms and provinces ; in a word, the whole temporal power from the Caliph—he held sacred his person, office, and dogmas ; and declared himself publicly the temporal lieutenant of the vicar of the prophet, A. D. 1050. He heartily espoused the cause of the Caliph, and twice rescued him from the power of his enemies, and settled him secure in his Pontifical honors at Bagdad, his capital. *Togrul Beg* purposed to overrun the Roman provinces, and brought his immense power against the Empire, or in the language of the Angel, *“came against him.”*

“Like a whirlwind with chariots and with horsemen.” The

* That the Turks were of Scythian origin and came from the North none will dispute.

Turkish army, like that of the Saracens, was composed chiefly of cavalry ; among them each soldier furnished his own horse and equipment, and trusted to his faithful steed, and well tried sword, for an ample reward, taken from the spoils of the vanquished. Each soldier who brought a horse into the field, received as much for his steed as for himself. Though the Turkish soldiers received some stated pay, yet they were governed to a great extent by the same policy that guided the immediate followers of Mohammed. The Turks continued to narrow the dominions of the Emperor, until they had taken from him all his Asiatic possessions, and shut him up in his capitol. Togrul Beg, and his successor, Alp Arslan, successively poured their myriads of cavalry upon the empire of the Greeks. Says Gibbon, vol. 5, page 512, speaking of one of these inroads upon the Greek Empire, "The myriads of Turkish horse overspread a frontier of six hundred miles from Tauris to Arzeroum, and the blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet." What a remarkable comment is here given on these words, and this comment, furnished by a historian, who, though a deist, yet, disdained to prostitute his honor as an historian, to his creed, or falsify historical facts to serve a cherished opinion : *his inferences, drawn from facts, excepted.*

The same writer, in the same breath, testifies also to the *suddenness* of this eruption : the prophet says, "*the king of the North shall come against him like a whirlwind.*" Gibbon tells us they "were *suddenly* assaulted by an unknown race of barbarians, who united the *Scythian* valor with the fanaticism of new proselytes." Daniel says, "*they shall come with chariots and horsemen.*" Gibbon says, "Myriads of Turkish horse overspread a frontier of six hundred miles." Alp Arslan pursued his victories, crossed the Euphrates, and invaded with a deluge of Turks, the whole immense country comprised between the Caspian Sea, the Taurus, and the Black Sea. Armenia, Georgia, and the Caucasus were subjugated. The Greeks had evacuated these countries and taken refuge in the provinces of Europe ; and though Romain, the emperor, gained some advantages over the hordes of Turks ; yet,

his personal valor, and partial successes availed him nothing ; as, in a terrible battle fought with Alp Arslan, (who had solemnly vowed to conquer or perish on the field), the Emperor fell, under his *tenth horse*, himself covered with wounds, and nearly dead. He was taken prisoner, his army routed, and the glory of the empire disappeared. Alp Arslan perished soon after by assassination, A. D. 1072) ; and on his tomb was inscribed this epitaph : “ You who have seen the glory of Alp Arslan soar to the stars ; come hither and you will see his dust ! ”

Malek-Shah, next ascended the Turkish throne ; he consolidated and extended the Turkish empire, till “ he had past the last boundary of Persian civilization ; the hordes of Turkesten yielded to his supremacy ; his name was inserted in the coins, and in the prayers of Cashgar, a Tartar kingdom on the extreme borders of China. From the Chinese frontier, he stretched his immediate jurisdiction or feudatory sway to the West and South, as far as the mountains of Georgia, the neighborhood of Constantinople, the holy city of Jerusalem, and the spicy groves of Arabia Felix.* In the days of this prince the Turkish empire rose to its zenith, but its unity and greatness expired at his death, A. D. 1095.

The bands of union and subordination were now relaxed and were soon dissolved. His vacant throne was disputed by his brother and his four sons : when, after a series of civil wars, the Turkish empire fell to pieces, similar to the Macedonian empire, after the death of Alexander the Great. The Roman provinces of Asia Minor, the land that claims our special attention, was, by general consent, vested in the hands of the “ valiant Soliman.” On the eve of an expected battle, between the contending claimants to the dominions of the Cæsars, when both armies expected the signal to charge, the Caliph of all the Mohammedans personally interposed his venerated authority, and counseled the contending armies not to shed the blood of their brethren, but to unite their “ forces in a holy war against the Greeks, the enemies of God and his Apostle.” They listened to his voice, and embraced each other. Soliman accepted the royal standard which gave him

* Gibbon's Rome.

the undisputed right to the provinces of the Roman empire. Uniting their forces, Soliman, accompanied by his brothers, passed the Euphrates, and his flying cavalry laid waste the country as far as the Hellespont, and the Black Sea. Though the tide of Turkish conquest was frequently checked by the divisions of their tribes, and the terrible inroads of the crusaders, yet the policy of the Moslems continued the same, i. e., to seize the throne of the Cæsars, and change the faith of the empire, from Christian to Mohammedan, which at last they effected.

The present race of Turks now governing Asia Minor, and Constantinople, are descended from Othman (A. D. 1299), and from him are called *Ottomans* to this day.

They were to come against the empire *with chariots*. In the days of Daniel, the most formidable engine of destruction brought into the field was the *chariot*; these engines of death were chiefly made of iron, armed with scythes, manned by a few warriors, and drawn by a span of horses cased in armor. These chariots were driven furiously upon the ranks of the enemy, and the scythes, which were fastened to the wheels, revolving with their circular motion, cut down the enemy; this, with the trampling of the horses, made the war chariot a fearful implement of death. This destructive instrument was a nervous figure, and the *best then known* to represent a still more destructive engine which the invention of gunpowder brought into the field, namely, the cannon; and these implements were used by the Turks in the siege of Constantinople, and aided them more than anything else, in taking that city.

I will here notice a piece of ordnance used at the siege of Constantinople. Mohammed II^d. cast a brass cannon at Adrianople, under the superintendence of Urbon, a skillful founder, who in three months produced a cannon of such stupendous dimensions, that it carried a stone bullet of six hundred pounds weight, the distance of a mile, the explosion was heard in a circuit of a hundred furlongs. "For the conveyance of this destructive engine, a frame, or carriage of thirty wagons were linked together and drawn along by a team of sixty oxen; two hundred men on both sides were stationed

to poise and support the rolling weight ; two hundred and fifty workmen walked before to clear the way, and repair the bridges ; and nearly two months were employed in a laborious journey of one hundred and fifty miles." Viewing all the circumstances attending the transportation of this cannon, (as a specimen) well may the Angel say, " he shall come against *him with chariots.*" Furthermore, it is known that the cannon of the moderns are to this day brought into the field like the chariots of the ancients ; like them, they are drawn by horses with great speed ; like them they are manned by a few soldiers ; the only difference is, the chariot, (or cannon) of the moderns, carries death into the ranks of the enemy at a greater distance than the chariots of the ancients. To my mind the prophetic figure is clear, and I doubt not the spirit of prophecy pointed to this destructive instrument, the use of which, so effectually secured the capture of Constantinople.

Should this account be thought fabulous, and should it be urged that the Turks of *that* period did not possess the art to cast such pieces of ordnance as the one adduced, I answer in the language of Gibbon : " A Turkish cannon, more enormous than that of Mohammed, still guards the entrance of the Dardanelles ; and if the use be inconvenient, it has been found on a late trial, that the effect was far from contemptible. A stone bullet of eleven hundred pounds weight, was once discharged with three hundred and thirty pounds of powder : at the distance of six hundred yards it shivered into three rocky fragments ; traversed the strait, and leaving the waters in a foam, again rose and bounded against the opposite hill." Van Hammer states that " he had himself seen this great cannon, and that a tailor, who had run away from his creditors, had concealed himself several days in its inside." The largest of the British cannon used before Sebastopol, were but pignies compared with these monsters of the Turkish camp.

" *And with many ships.*" Without a powerful fleet they could never have possessed themselves of so many islands, and maritime countries, and so frequently vanquished the Venetians, who were, at that time, the greatest naval power in Europe. " What fleets, what armies, were employed in be-

sieging and taking of Constantinople, or Negropont, or Eubœa, of Rhodes, of Cyprus, and lastly, of Candia or Crete." In the fourth crusade against the Turks, to recover the holy land, the Venetians furnished a fleet of "one hundred and twenty flat bottomed vessels for the conveyance of horses; two hundred and forty transports filled with men and arms, seventy store ships, laden with provisions; and fifty stout galleys well prepared to encounter an enemy." In all, a fleet of four hundred and eighty sail; yet this formidable naval force fell eventually before the Turkish power. In the siege of Constantinople, Mohammed II. transported over land in one night, eighty vessels of fifty and thirty oars: a distance of eight or ten miles across from the Bosphorus, into the higher part of the harbor, which aided him in a general assault on the city.*

But the naval power of the Turks may be inferred from the reduction of the Island of Candia, or Crete. "In the year 1645, in the midst of a profound peace, it was attacked by the Turks with a fleet of four hundred sail, which had on board sixty thousand men, under the command of four Pashas; to oppose whom, the whole island could only muster three thousand and five hundred infantry, and a small number of cavalry; yet with these, they held out against a numerous and continually recruited army, disputing every inch of ground, so that the whole Ottoman power was employed for nearly thirty years before they got the entire dominion of the island. In this long campaign against this brave people, the Turks lost about two hundred thousand men." This siege, the longest in modern history, lasted twenty years. The defense of Crete, cost the Venetians twenty-five millions of ducats. In the last three years of the siege, twenty thousand Christians, and seventy thousand Turks were killed. The Turks made sixty-nine assaults, and the Venetians made eighty sorties; the number of mines exploded on both sides, was one thousand three hundred and sixty-four."† This beautiful, salubrious, and fertile island, has remained in the hands of the Turks ever since about 1675. Says the Dr.: "Is it not strange that the

* See Bishop Newton, p. 310. Gibbon.

† Dr. A. Clarke, and Penny Encyclopedia.

maritime powers of Europe have not driven these oppressors of the human race from this, and every inch of Christian ground which they have usurped by treachery and violence; and which they continue to govern by despotism and cruelty." Although the island at present, belongs to the Viceroy or Sovereign of Egypt, its situation is not altered for the better.

Cruelty, oppression, and blood, have marked the progress of the Crescent, east or west; the wealth of empires has been destroyed, and the precious monuments of antiquity disappeared from before them; the fairest and densest peopled portions of the earth's surface, have been almost depopulated by them, and continue so to this day; the monuments of their cruelty continue even now, in piles of human bones. Tamerlane, one of their heroes, erected on the ruins of Bagdad, a pyramid of ninety thousand heads! "They elevated on their battle fields, high pyramids of skulls, such as may be still seen between Nissa and Saphia, a sort of sacrilegious monuments, which prolonged vengeance beyond death itself, and resembled more the leavings of cannibals, than the trophies of battles. We have ourselves passed underneath such triumphal arches, which the earth supports with horror, and we have heard the wind of the desert resound in the hollows of these skulls, and whistle through the hair of these heads."*

The political ascendancy of such a people, ever has been, still is, and ever will be, a curse to the world; from which my very soul prays—"good Lord deliver us." Amen.

"*And he shall enter into the countries, and shall overflow and pass over.*" Follow the course of their arms, and these words "give us an exact idea of their *overflowing* the western parts of Asia, and then passing over into Europe, and fixing the seat of their empire at Constantinople, as they did under their seventh emperor, Mohammed the II^d."† These words give us a bird's eye view of the progress of the Mohammedan power, to the frontiers of Europe. *They entered into the countries, and overflowed* the Asiatic possessions of the Emperor.

We have seen that the Turks were of Scythian origin. For

* Lamartine's Turkey, Vol. 1., p. 209.

† See Bishop Newton, p. 310.

their bravery they were chosen as the body-guard of the caliphs, and embraced the religion of those whom they were hired to serve. Their chiefs, however, soon enthroned themselves in the thrones of their masters. In the ninth and tenth centuries, Turkish dynasties reigned in Palestine, Syria, and Egypt; in the eleventh and twelfth centuries, the Turks acquired dominions in Persia and India; other tribes overran Asia; and the Moguls, a branch of the same stem, conquered China. Osman or Othman a chief of the Oguzian Turkmen, aided by robbers, slaves, and captives; conquered several provinces belonging to the Roman Empire in Asia Minor; founded the Ottoman Empire, and took the title of Sultan (A. D. 1300). Orchan, his son, established the seat of his dominions at Brussa, in Bithynia: In 1328, he married the daughter of the Grecian Emperor, and assumed the title of Prince. Solyman Ist, son of Orchan, in 1341 made himself master of the straits which divided Europe from Asia—entered Europe in 1347, at the head of ten thousand cavalry, transported thither by the Emperor, as his friend. But the wily Turk, soon colonized the strong points, seized Gallipoli and rebuilt it, and thus commanded the entrance, or key of the Hellespont. The strong holds of the empire were in the power, or at the mercy of the Turks, when in 1353, Solyman was killed by a fall from his horse, and his aged father (Orchan) wept and expired on the tomb of his valiant son. The Brother of Solyman, Amurath Ist, prosecuted the war against the emperor, and carried his victorious arms almost under the walls of Constantinople. Adrianople was chosen for the royal seat of his government and religion in Europe.

In his reign, the Janizaries, or new soldiers were originated; they were composed of the stoutest and most beautiful of the Christian youth taken captive in war. These young men were educated in the use of arms, and the profession of Islamism; and the new militia was consecrated and named by a celebrated dervis. Standing in the front of their ranks, he stretched the sleeve of his gown over the head of the foremost soldier, and his blessing was delivered in these words: "Let them be called *new soldiers*;" (Janizaries) "may their countenances be ever bright! their hand victorious! their sword

keen! may their spear ever hang over the heads of their enemies! and wheresoever they go, may they return with a *white face*," (or honor). Such was the origin of these haughty troops, the terror of the nations; and sometimes of the Sultan's themselves.

Bajazet, the son and successor of Amurath, surnamed *Ilde-
rim*, or the lightning—from the fiery energy and rapidity of his marches and victories—ascended the Turkish throne. Whatever remained to the Greek empire in Thrace, Macedonia, and Thessaly, fell under his sword. A combined army of one hundred thousand Christians, headed by the king of Hungary, were defeated by him at the battle of Nicopolis, and the greater part of them slain, or driven into the Danube; though they had proudly boasted that if the sky should fall, they could uphold it on their lances! In the pride of victory, Bajazet threatened that he would subdue the adjacent countries of Germany and Italy, and feed his horse with a bushel of oats on the altar of St. Peter, at Rome! But his career was checked by a fit of the gout, and his army routed and cut to pieces by Tamerlane, the Tartar, in a terrible battle at Angora,—four hundred thousand of the troops of Bajazet were defeated, and himself taken prisoner, and retained such for life, (A. D. 1402).

This terrible hurricane passed over. The Ottoman monarchy, as a massy trunk, was bent to the ground; but no sooner did the storm subside, than it again rose with fresh vigor and more lively vegetation. In twenty years from this, the Turks, under Amurath II., again rose to power, and in a few years plundered Macedonia, Bæotia, conquered Servia, and besieged Belgrade, where it is said he lost one hundred and fifty thousand men in one attack, when he was obliged to raise the siege; but in 1444, the Christians suffered a severe defeat from him, at Varna.

The introduction of gunpowder,—a discovery of 1425,—enabled the Turks to extend their conquests in Europe, and finally to take Constantinople itself. Mohammed II., in 1452, built a fortress on the Bosphorus commanding the capital, and entrance to the Black Sea. On the 6th of April, 1453, he commenced the siege of the city, with an army of

four hundred thousand men, and a powerful fleet. Fourteen batteries were simultaneously opened upon it,—the great cannon, of which we have spoken before, flanked by two others, of almost equal magnitude, battered its walls,—one battery was said to mount one hundred and thirty guns. Against all this hostile power, the Emperor could only bring nine thousand regular troops, yet, with this inadequate force, he bravely defended the city forty days. Every art of attack and defense, was resorted to. And what is singular enough, the cannons of the moderns, were used with the engines of the ancients, for casting stones and darts, and battering down the walls ; the bullet and the battering-ram were directed against the same walls, nor had the discovery of gunpowder superceded the use of the *Greek fire*.

But the fortifications of the city, which had stood for ages, were dismantled on all sides by the Ottoman cannon ; and near the gate of St. Romanus four towers had been leveled with the ground. The city was taken by a general assault, by sea and land, and the last of the Cæsars fell as a soldier, by an unknown hand, and was found buried under a heap of slain. The city was given up to pillage and rapine for three days, during which time, its one hundred thousand inhabitants were bleeding under the cimeter of the Turks. The beautiful temples of the city were ransacked, and dismantled ; the libraries, containing one hundred and twenty thousand manuscripts disappeared, together with the choicest pieces of ancient sculpture. The church of St. Sophia, was converted into a Turkish mosque, where the conqueror offered his prayers to the god of Mohammed ; and over the proud and desolate palace of a hundred Cæsars, he repeated the elegant and familiar poetry of a Persian author : “ The spider hath wove his web in the Imperial palace ; and the owl hath sung her watch-song on the towers of Afrasiab.”¹⁷²⁶

A circumstance connected with this important event, deserves to be noticed, as it may serve to show, how much the great issues of political events may be affected by seeming contingencies. On the day following the capture of Constantinople, twenty-nine galleys armed from the west for its relief,

* See Miller's Philosophy, Vol. 2, p. 375.

arrived, but too late to aid the city. Since the Turks on a mere rumor of this armament's being on the way, had deliberated about raising the siege, it may be concluded, that, if it had arrived before the reduction of the city, the enterprise would have been immediately abandoned. And thus the delay of *one day* in the operations of the siege, may have changed the political destiny of Europe and Asia! But, how then could the scriptures be fulfilled, "that thus it must be?" The machinery of history may be complicated in many of its parts, but there is a master mind, ever present, in all times and places, to adjust and harmonize all its parts and movements.

"God moves in a mysterious way, his wonders to perform,
He plants his footsteps in the sea, and rides upon the storm."

"Though Constantinople had been left naked by the Turks; without a prince or a people, she could not be despoiled of the incomparable situation which marks her for the metropolis of a great empire; and the genius of the place will ever triumph over the accidents of time and fortune." The metropolis of the Ottoman empire was transferred by Mohammed II. to Constantinople, and became the established residence of himself and successors, "to this day"—1856. Thus after "*entering into and overflowing*" the countries of Asia Minor, they (the Turks) "*passed over*" into Europe, and carried the empire, as it were, with them, concentrating themselves at Constantinople. "Thus in 1123 years after Constantine the Great had removed the seat of Christian empire from Rome to Byzantium, it fell a prey to the Mohammedans, and became the chief seat of their religion and power. Successive Sultans have added to the Ottoman dominions in Europe and in Asia, despite the whole power of Christendom; and, but for the gallantry of the Venetians, the Hungarians, and the Poles, the Turks would probably have overrun Europe, as they did a large part of Asia and Africa. Peter the Great, of Russia, endeavored to reduce the power of Turkey; and his descendants have gradually succeeded, by conquest and diplomatic intrigue, in materially diminishing the strength and power of the Ottoman empire."*

While, as we have seen, these words cannot apply to Anti-

* See Charles G. Savage's Geography.

ochus, they point out with wonderful clearness and exactness, in a few words, the rise and progress of the Saracens and Turks. No power but that of God could thus reveal things that were in the future ; and surely the Book that contains these wonderful revelations, must have come from heaven !

VERSE FORTY-FIRST.

“ HE SHALL ENTER ALSO INTO THE GLORIOUS LAND, AND MANY COUNTRIES SHALL BE OVERTHROWN ; BUT THESE SHALL ESCAPE OUT OF HIS HAND, EVEN EDMO, AND MOAB, AND THE CHIEF OF THE CHILDREN OF AMMON.”

This verse, too, is thought by some to refer to Antiochus, who took the *glorious land*, (or Palestine) and say they, marched in haste against Ptolemy, king of Egypt. That Edom, Moab, and Ammon lying out of his way, on one side, he did not meddle with them ; that these nations favoring Antiochus, induced Judas Maccabæus to take up arms against them. But Theadoret, a venerable and reliable commentator, *denies this*, and affirms that Antiochus *did* subdue these nations, and set rulers over them. The language,—“*these shall escape out of his hand*,” evidently implies *an attempt* on the part of Antiochus, (if he is the power implied) to conquer them, but in vain. We have no account of these transactions in history ; and to apply these words to Antiochus is certainly to give them a forced and unnatural interpretation. They apply to the Ottoman empire, and to no other power.

“ *He shall enter also into the glorious land.*” This, as in verse sixteenth, means the land of Palestine. The Saracens or Caliphs, had held dominion of the *glorious land* four hundred years, when the Turks of the Selzuccian race, having embraced the religion, and seized the government of Persia, next seized Jerusalem, drove out the Arabians, and despoiled the Caliphs of their power over it. They held possession of it, till weakened by divisions among themselves, when they were ejected by the Caliph of Egypt. The Caliph of Egypt, perceiving the weakness and divisions of the Turks, advanced to Jeru-

salem with a great army ; and the Turks expecting no succor, presently surrendered. But though it thus changed masters, and passed from the Arabians to the Turks, and from them to the Egyptians ; yet the religion professed there, was still the same ; the Mohammedan being authorized and established, and the Christian only tolerated upon payment of tribute.

“ The Egyptians enjoyed their conquests but a little while, for in the same year that they took possession of it, they were dispossessed again by the Franks, as they are generally denominated, or the Latin Christians. Peter, the hermit, of Amiens, in France, went on a pilgrimage to Palestine. There, having shared in the distresses and miseries of the Christians, he represented them on his return, in such pathetic terms, that by his preaching and instigation, and by the authority of Pope Urban II., and the Council of Clermont, the West was stirred up against the East,—Europe against Asia—the Christians against the Mussulmans, for the retaking of Jerusalem, and the recovery of the Holy Land out of the hands of the Infidels ! It was the epidemic madness of the times ; and old and young, men and women, priests and soldiers, monks and merchants, peasants and mechanics, all were eager to assume the cross, and to set out for what they thought the holy wars. Some assert that the number of those who went out on this expedition, amounted to above a million. They who make the lowest computation, affirm that there were at least three hundred thousand fighting men. After some losses, and some victories, the army sat down before Jerusalem, and after a siege of five weeks, they took it by storm, on the fifteenth of July, in the year of Christ 1099, and all who were not Christians, they put to the sword. They massacred about seventy thousand Mussulmans ; and all the Jews in the place they gathered and burnt together ; and the spoil that they found in the mosques, was of inestimable value. Godfrey, of Boulogne, the general, was chosen king ; and there reigned nine kings in succession ; and the kingdom subsisted eighty-eight years, till the year of Christ, (1187) when the Mussulmans regained their former dominion, and with scarce any interruption have retained it ever since.”*

* See Bishop Newton, page 373.

In A. D. 1187, the famous Saladin, after subverting the government of the Caliphs, had caused himself to be proclaimed Sultan of Egypt. Having also subdued Syria and Arabia, he formed the design of besieging Jerusalem, and of putting an end to that kingdom. He marched against it with a powerful and victorious army of eighty thousand men; when after defeating the Christian army at the battle of Tiberias, and cutting off thirty thousand of the enemy, he sat down before the walls of Jerusalem. The city capitulated after sustaining a siege of fourteen days, during which "he drove back the sallies of the besieged, planted his engines, opened a breach of fifteen cubits in the walls, applied their scaling ladders, and erected on the breach, twelve banners of the Prophet and the Sultan." He compelled the Christians to redeem their lives at the price of ten pieces of gold for a man, five for a woman, and two for a boy or girl. He restored to the Oriental Christians, the Church of the holy sepulchre; but forced the Franks, or Western Christians, to retire from the city.

In 1228, Al Kamel, the Sultan of Egypt, yielded up the city of Jerusalem, to the Franks, on condition that the Mosques should be retained to the Mussulmans, and the walls of the city not be rebuilt. The Christians, however, soon broke the treaty stipulations, and Melecsalah, the Sultan of Egypt, being greatly offended, marched directly towards Jerusalem, put all the Franks therein to the sword, demolished the castle which they had built, sacked and razed the city, not even sparing the sepulchre of our Saviour. The crusaders now took up their post seventy miles from Jerusalem, at Acre, where they were attacked by the Sultan Khalil, with an army of two hundred thousand men; when after a siege of thirty-three days the city fell, and sixty thousand Christians perished by the sword, or were sold as slaves!

Thus ended the wars of the Crusaders, in the expulsion of the Western Christians, out of the holy land, after two centuries of war and bloodshed, the loss of two millions of souls, and an immense amount of treasure, (A. D. 1291).

Before this time, the Mamalukes, or foreign slaves of the Egyptian Sultans, (sons of Circassian mothers) had wrested

the government from their masters. Soon after, Kajan, the chan of the Mogul-Tartars, made an irruption into Syria, routed Al Naser, the Sultan of Egypt, procured the surrender of Damascus, and ordered Jerusalem to be repaired and fortified. But being recalled by great troubles in Persia, he was obliged to quit his new conquests, and the Mamaluke Sultan of Egypt, soon took possession of them again. In like manner, when the great Timur or Tamerlane, like a mighty torrent, overwhelmed Asia, and vanquished both the Turkish and Egyptian Sultans, he went twice, in passing and repassing, to visit the holy city, gave many presents to the religious persons, and freed the inhabitants from subsidies and garrisons. But the ebb was almost as sudden as the flood, as he died a few years after, and his sons and grand-sons, quarreling about the succession, his vast empire, in a little time, mouldered away ; and Jerusalem, with the neighboring countries reverted to the obedience of the Mamalukes again. Jerusalem lay in a ruined and desolate state, and the Christians paid large sums to the Sultans of Egypt, for access to the sepulchre of Jesus. In this state it continued with little variation, under the dominion of the Mamalukes for the space of above two hundred and sixty years, till, at length, this, with the other territories of the Mamalukes, fell before the arms of the Turks of the Othman race.

Though many of these events in Jewish history, are not specifically mentioned by the Angel, yet they are doubtless comprehended in the Celestial narration ; as, what should befall the city and people of Daniel, was the special object of this revelation. Whether the city was in the hands of the Christians or Mohammedans, *abomination* and *desolation* reigned there ; for the corruptions of the Latins, were as abhorrent to a pious Jew, as the religion of Mohammed.

The period to which the words, "*He shall enter also into the glorious land,*" properly refer, appears to be about the year 1516, when Selim the IXth, emperor of the Turks, turned his arms against Egypt ; having conquered one Sultan, and hanged another, he annexed Syria, Egypt, and all the dominions of the Mamalukes, to the Othman Empire. In his way to Egypt, like Tamerlane before him, he went to visit

the holy city, the seat of so many prophets, and the scene of so many miracles. Selim offered up his devotions at the monuments of the old prophets, and presented the Christian priests with as much money as was sufficient to buy them provisions for six months ; and having staid there one night, he went to join his army at Gaza. From that time to this the Othman emperors have possessed it under the title of "Hami," that is, of protectors, and not of masters ; though they are more properly tyrants and oppressors. To this day, Turks, Arabians, and Christians of various sects and nations, dwell there out of reverence to the place, but very few Jews, and of these, the greater part are dependent on the alms of their brethren at a distance, for the means of subsistence. "Turn again the captivity of thy people, O Lord."

"*And many countries shall be overthrown.*" Selim Ist, not only possessed himself of Jerusalem, but in marching upon Egypt, he forced the cities of Aleppo, Damascus, and Gaza ; and many other adjacent cities and countries were forced to submit and receive the yoke of the conqueror ; and they retain them still.

"*But these shall escape out of his hands even Edom, and Moab, and the chief of the children of Ammon.*" "These were some of the people who inhabited Arabia ; and the Arabians the Turks have never been able with all their forces to subdue entirely. Sultan Selim, their ninth Emperor, was the conqueror of the neighboring countries, and annexed them to the Othman empire ; but he could not make a complete conquest of the Arabians. By large gifts he brought over some of their chieftains, and so bribed them to a submission ; and ever since his time, the Othman emperors have paid them an annual pension of forty thousand crowns of gold for the safe passage of the caravans and pilgrims going to Mecca ; and for their further security the Sultan commonly orders the Basha of Damascus to attend them with soldiers and water-bearers, and to take care that their numbers never fall short of fourteen thousand. This pension was not paid for some years on account of the war in Hungary ; and what was the

consequence? One of the Arabian princes, in the year 1694, with several thousands of his countrymen, attacked and plundered the caravan going on pilgrimage to Mecca, and made them all prisoners. The neighboring Bashas were sent against him; but the prince defeated them all by a stratagem, and put them to flight. Among the prisoners who had been taken, was the most illustrious Chan of Tartary, whom the Arabians dismissed upon his parole, that he would carry their complaints to the Sultan, and procure the continuance of the pension. He stood to his engagement, and never ceased importuning the Othman court, till the arrears of the pension were duly paid."

"But notwithstanding this pension," (and other annual presents paid to the Arabs, and gifts to the Temple of Mecca), "the Arabians, as often as they find a lucky opportunity, rob and plunder the *Turks*, as well as other travelers." Another instance occurred, of their independent predatory habits in the year 1758. The Mecca caravan was attacked by a body of thirty or forty thousand Arabs; the action lasted sixteen hours. They first cut off the Basha of Sidon, who marched out as usual to supply the pilgrims with provisions; he was killed in the engagement; then they turned and attacked the caravan. The Emir Hadge, or commanding Basha, offered them a thousand purses of money to desist; but they refused any terms, being instigated by revenge for having been laid aside as conductors to the caravan, and others substituted in their place. These depredations, though on a smaller scale, are of frequent occurrence, and have been, from time immemorial; *there is no power that can effectually control them.* Armies have been sent against them, but without success. The greatest conquerors of antiquity have tried their arms in vain against these freebooters of the desert. The French in our day, after an immense outlay of blood and treasure, have gained a foothold on their soil. But, judging from the past history of this remarkable people, the French hold their conquest with a very precarious tenure. The nation has ever retained the distinctive marks of their founder Ishmael; of whom it is said (Gen. 16:12), "He will be a wild man; his hand will be against every man, and every man's hand against

him ; and he shall dwell in the presence of all his brethren :” and to this day the Arabs retain all their ancient habits of war and plunder unimpaired. These men by their remarkable agility, and craft, have commonly been too cunning for their enemies : and when it was thought that they were well nigh surrounded and taken, they have still “*escaped out of their hands.*”*

To say all this means Antiochus, and that Edom, and Moab, &c., were his allies, or confederates in some way, as A. Barnes contends, and a host of others ; appears to me destitute of meaning, as, how could these nations be said to “*escape out of his hands,*” if he had not *stretched forth his hands to seize them*, or attempted their subjugation ! But the next verse puts the matter beyond dispute, as the same power is still kept in view.

VERSE FORTY-SECOND.

“HE SHALL STRETCH FORTH HIS HAND ALSO UPON THE COUNTRIES ; AND THE LAND OF EGYPT SHALL NOT ESCAPE.”

“*He shall stretch forth his hand also upon the countries.*” This passage cannot apply to Antiochus, as he did not possess Libya and Ethiopia by conquest, neither were they at *his steps* as confederates, nor did he ever obtain possession of *Egypt* ; for we have seen that he was driven out from thence by the Romans. This must be understood of a *conquering* power ; and the proper application of this passage is evidently to the Othman emperor, and to his successors—the Othman emperors. The language implies that his dominions should be of large extent ; and have they not stretched forth their hands, not only upon *European*, but also upon *Asiatic* and *African* countries ? *Tunis, Fez, Morocco, Algiers*, and many other African countries, as well as *Egypt*, fell into their hands. Many of the fairest portions of Asia have been conquered by their arms, and crushed and almost depopulated by their despotic government ; and for a long time Europe itself trembled on a poise, between the crescent and the cross ; and

* See Bishop Newton, p 311, 313.

had it not been for the gallantry of the Hungarians, and Poles : Germany, France, Italy, and even England itself, would probably have long ago been forced to exchange the Bible for the Koran.

"And the land of Egypt shall not escape." Egypt in particular, was destined to submit to the Turkish yoke. "Selim Ist, who ascended the throne in 1512, completed the dominion of the Turks by the reduction of Egypt and its dependent territory, which he effected in the year 1517. His ambition had been like that of his father, Mohammed IId, directed to the conquest of Persia, which he was desirous of accomplishing before he should attempt to conquer Egypt, that he might engage in this other enterprise with greater security. In the war with Persia, he was, during three years, uniformly successful ; and when he had a near prospect of becoming master of the country, the Sultan of Egypt offered his assistance. This incident, however, which seemed to promise entire and speedy success, eventually delivered Persia, and subjugated Egypt and Syria ; an act of violence, committed by the Egyptian soldiery, having given offense to Selim, and determined him to turn his whole force against the Egyptians his auxiliaries."*

Selim having routed and slain Gauri, Sultan of Egypt, in a battle near Aleppo, became master of all Syria and Judea, (as we have seen). He then marched into Egypt against Tumanbai, the new Sultan, whom having vanquished and taken prisoner, he barbarously ordered to be hanged before one of the gates of Cairo, and so put an end to the government of the brave Mamalukes, and established that of the Turks in Egypt. Thus fell the Mamaluke Dynasty, begun with Sultan Ibeg, (A. D. 1250, and ended A. D. 1517), continuing through a line of twenty-four Circassian Mamaluke Sultans ; the bravest race that ever governed Egypt.

It is observable here, that the order of history, follows that of prophecy with the utmost exactness. He (Selim) was to enter first into the pleasant land, (Palestine) so says history ; next follows the conquest of Egypt ; this, too, is the order of history.

* Miller's Philosophy of History, Vol. 2, page 382.

VERSE FORTY-THIRD.

"BUT HE SHALL HAVE POWER OVER THE TREASURES OF GOLD AND OF SILVER, AND OVER ALL THE PRECIOUS THINGS OF EGYPT ; AND THE LIBYIANS AND THE ETHIOPIANS SHALL BE AT HIS STEPS."

"*But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt.*" "The prophecy says particularly, that 'he should have power over the treasures of gold and of silver, and over all the precious things of Egypt.' And history informs us, that when Cairo was taken, the Turks rifled the houses of the Egyptians, as well friends as foes, and suffered nothing to be locked up or kept private from them ; and Selim caused five hundred of the chiefest families of the Egyptians to be transported to Constantinople, as likewise a great number of the Mamaluke's wives and children, besides the Sultan's treasure and other vast riches. And since that time, it is impossible to say what immense treasures have been drained out of this rich and fertile, but oppressed and wretched country." In consequence of which, the poverty and wretchedness of the land is almost incredible. Thus, during a period of more than three centuries, the iron heel of Turkish despotism has rested with crushing effect upon the vitals of Egypt. The wealth of the Nile has been drained, to replenish the coffers of the Grand Signor ; whilst the blood of the descendants of the Pharaohs has been esteemed by them little better than the waters of the Nile. When we think of the manner in which its barbarous conquerors have closed for centuries *the only avenue* to the "precious things of Egypt," i. e., the monuments of the Pharaohs, the beautiful Temples, Pyramids, Obelisks, Pillars, Hieroglyphics, classical sculpture, and paintings of the most ancient and polished nation of antiquity ; we are struck with the beauty and force of these words, "*He shall have power over all the precious things of Egypt.*"

But it is worthy of remark, that this particular prophecy coincides exactly with the general one as given by (Ezekiel, chap. 29:14 ; 30:12). That Egypt should always be "a base

kingdom," and subject to strangers ; and here it is foretold, that in the latter times it should be made a province to the Turks, as we see it at this day.* Important changes have taken place in the affairs of Egypt during the present century, but none for the better for its inhabitants ; it is still under Turkish rule ; and the accounts of modern travelers to that country, (for traveling through Egypt is now comparatively safe), is truly sickening. Probably no people on earth are so deeply degraded by foreign oppression, as Egypt, even at this day, is, by the Turks.

But it is said that "*the Libyans and the Ethiopians shall be at his steps.*" Dr. A. Clarke in his commentary on these words, has this note : "*The Libyans and Ethiopians.*" The Cushim—unconquered Arabs—all sought their friendship ; and many of them are tributary to the present time." We read in history, that the fame of Selir's victories after the conquest of Egypt, spread far into Africa, and induced some distant nations of that country to send ambassadors to him, with offers to become his tributaries ; and that nations still more remote were easily induced to join the Turks. It is certain, that the neighboring tribes of the Arabs have been easily brought over by presents, to the interest of the Turks ; and this I think to be the meaning of these words. These men have all along been "*at their steps,*" at the call of the Turks, as auxiliaries ; not as Mr. Benson and some others say : "they followed his steps as captives taken in war ;" which certainly was never true either of Antiochus, or the Turks, neither of which ever conquered the Arabs. Furthermore, this view of the passage, "*the Libyans, &c., shall be at his steps,*" is in perfect harmony with a parallel passage in Judges, Chap. 4, verse 10 : "*And he (Barak) went up with ten thousand men at his feet.*" In the one case, they were to "*be at his steps,*" in the other, they went up "*at his feet,*" in both, a *willing* subordination is implied.

* See Bishop Newton, p. 315.

PART THE SECOND.

Following the course of the "valley of vision," we are conducted by the current of events down to our own times. Another seal in the book of prophecy is loosed ; another page is laid open to our gaze. We approach to look thereon, and read with pleasure and admiration ! May the Great Spirit "illumine what is dark," and fully reveal to our minds these great truths we are about to contemplate ; as I doubt not the next and following verse point to the Great *Crimean*, or Eastern war, and describe its CAUSE, PROGRESS, and RESULTS !

The Turkish power is still kept in view by the prophet, as that power still holds the dominion of the promised land, though its hold of that country is much weakened of late, as is the case with all its Asiatic possessions.

As this subject is of special interest to every enlightened believer of the sacred Scriptures now living, whether of this or any other nation ; *and as the matter contained in these two verses, led me to write this book*, I shall take broader ground, and be more profuse in my remarks than I have been in illustrating the preceding verses ; and while I shall carefully avoid inserting matter foreign to the point, I shall omit nothing *intentionally*, that will throw light on the subject. The reader will bear in mind, that, while many others have written copiously on the former part of this chapter, I am probably the pioneer in the work of illustrating *the two last verses* ; having the aid of *passing events* clearly illustrative of the sacred text. Before passing to the illustration of the subject, some preliminary matters will be necessary, and must be presented, that the reader may understand the political bearings of the Eastern question in its varied phases.

First of all, I shall present the reader with a condensed view of the history of the Turks, from their taking of Con-

stantinople, to the commencement of the Eastern war, or the difficulties that led to it.

“Constantinople was taken, as we have seen, by **MOHAMMED THE SECOND**, (A. D. 1455) with an army of four hundred thousand men, and a fleet of four hundred and fifty vessels. He besieged the city, and took it on the 29th of May. **Constantine Palæologus**, the last of the Cæsars, perished amid heaps of the slain, by the swords of the Janizaries ; the ancient empire of the East was overturned, and Constantinople became the capital of the Sultan, and Turkey a European power. Mohammed obtained the surname of the Conqueror, a title which well described him ; for, during his military reign, he subdued two empires, fourteen kingdoms, and two hundred cities ! He died in 1481, after having made the Othman empire one of the most powerful in the world !

BAJAZET THE SECOND, ascended the regal seat of the Othmans in 1481. His reign was distracted by foreign wars and domestic rebellions. His brother, whose life, in defiance of the usual practice of the Turkish sovereigns, he had spared, rose against him. A long civil war ensued, which terminated by the flight of Zizimus to Italy, where he was poisoned by Pope Alexander the VIth. During the latter part of the life of Bajazet, his youngest son, Selim, headed a rebellion against him. The unhappy father was compelled to resign the empire, and died soon afterwards of grief or poison.

“**SELIM THE FIRST**, became Sultan in 1512. His brief reign is distinguished by his victories and cruelty. Remembering his own conduct to his father, he put to death his two brothers, and five of his nephews. He defeated Ismail, the Shah of Persia, and took Tabriz. He conquered Ala-ed-dewlet, and annexed Armenia, Hurdistan, Syria, and Karamenia, to the Turkish empire. His third conquest was that of Egypt, the Sultan of which he caused to be hanged. On returning to Constantinople, he brought with him one thousand camels laden with the spoil. Like most cruel men, he was very intolerant, and resolved to put to death all the Christians who

would not adopt the Mohammedan religion. From this savage scheme he was diverted by his ministers, who implored him not to violate the Koran, which commands toleration to all non-believers who are quiet subjects. His death was caused by his excessive use of opium.

"SOLYMAN THE FIRST, called the Great, or Magnificent, began to rule in 1520. He is regarded as the most illustrious of the Sultans of Turkey, and by his conquests and wisdom, raised it to the summit of its power. In the second year of his reign, he captured Belgrade, the key of Hungary. He afterwards repeatedly invaded the territories of that kingdom, and annexed a considerable part of them, including Buda, the capital to the Turkish Empire. In 1522, he expelled the Christian knights from their seat in the Island of Rhodes, and compelled them to retire to Malta. In 1529, he penetrated into Germany, and laid siege to Vienna; but was forced to retire after losing eighty thousand men. During his reign the Turkish navy was regarded as the first in the world, and feared as the scourge of the Mediterranean. Solyman resolved on the conquest of Malta, and sent a powerful fleet there for that purpose in 1565; but the expedition failed, after a siege of five months. The following year he again marched into Hungary, and laid siege to Szigeth, before which he died suddenly in his camp. In his domestic government, Solyman was a great reformer, and a liberal patron of poetry, the arts, and sciences, which flourished during his reign. Notwithstanding the greatness and power of Solyman, the decline of the Turkish empire dates from the time of his death. Wealth and power introduced luxury and sensualities, which slowly but surely brought about their inevitable results.

"SELIM THE SECOND, succeeded his father, Solyman, in 1566. He crushed a dangerous mutiny of the Janizaries; conquered the Island of Cyprus, and annexed Tunis to his dominions. At the battle of Lepanto, he experienced a great reverse, his navy being almost annihilated by Don John of Austria.

"AMURATH THE THIRD, ascended the throne in 1574, and im-

mediately caused his five brothers to be strangled. He was a weak lascivious monarch, and governed by favorites and women. Notwithstanding this, Turkey was enlarged during his reign by some important conquests. Amurath had the almost incredible number of one hundred and two children, of whom twenty-seven daughters and twenty sons survived their father. He died after a reign of twenty-five years. At the period of his dissolution, the Turkish empire in Europe included the whole of what is now regarded as European Turkey, besides Greece and the greater part of Hungary.

"MOHAMMED THE THIRD, became Sultan in 1595, and for the sake of securing his succession, immediately put to death his nineteen brothers, and seven female slaves of his fathers, who were pregnant. His reign of eight years was one unceasing scene of conflict.

"ACHMET THE FIRST, succeeded his father in 1603. In his reign, the weakness and decline of the empire became apparent. Achmet's troops were defeated in many savage battles both by the Persians and Hungarians. In 1606, he concluded a peace with the German emperor Rodolph the II^d, which is regarded as the first trace of an international law between Turkey and the European powers. In his reign a body of Cossacks descended the Don in a fleet of boats, crossed the Black Sea, and fell upon Sinope, which they plundered and destroyed.

"MUSTAPHA THE FIRST, the brother of Achmet, ascended the throne in 1617, but was deposed and imprisoned six months afterwards, in consequence of a revolution in the seraglio. He was succeeded by his nephew.

"OTHMAN THE SECOND, became Sultan in 1618. He soon incurred the hatred of the nation, and was deposed, imprisoned, and finally strangled by his rebellious subjects. Mustapha was then restored, but he soon showed symptoms of insanity, and in about a twelvemonth was again deposed by the Janizaries.

"AMURATH THE FOURTH, began to reign in 1623, at the tender age of twelve. For the first ten years he was governed by his mother, Mah-peiker, or Moon-Face. He then grasped the regal reins himself, and became a cruel but enterprising tyrant. He is the first Sultan on record who broke the commands of his religion by indulging in the use of wine. It is related, that he was accustomed to parade the streets at night in disguise. On one of these occasions, he met a cobbler in a state of intoxication, and was persuaded to taste his liquor. The tasting was repeated so frequently, that the next day the Sultan was suffering the penalties of drunkenness, in the shape of sickness and headache. Sending for the cobbler, he resolved on putting him to death, but was persuaded by the man to get rid of his depression by taking another draught of wine. The Sultan, it is added, became a confirmed drunkard, and the cobbler was made one of his ministers. Amurath waged a destructive war against Persia. After having thrice laid siege to Bagdad, he took it in the year 1638. Ten thousand Persians lost their lives during the siege, and twenty thousand were massacred afterwards.

"IBRAHIM, the youngest brother of Amurath, succeeded in 1640. He was a weak and cruel prince, who spent his time in luxury and debauchery. His passion for women surpassed everything on record, and their influence over him was unbounded. The Janizaries frequently rebelled during his reign, and at length deposed and strangled him.

"MOHAMMED THE FOURTH, son of Ibrahim, succeeded him in 1649, being then but seven years of age. During his minority, much disorder prevailed in the State. The prosperity of Turkey was afterwards restored by a wise minister. The Turks, were, however, defeated by the Austrians, with whom they had resumed hostilities. In 1678, a brief war with Russia, ended in the conquest of Cherin, by the Turks. In 1683, the latter were completely defeated by the allied Austrians and Poles. This, and other disgraces, produced great discontent amongst the people; the Janizaries revolted, and the Sultan was deposed and imprisoned.

"SOLYMAN THE SECOND, became Sultan in 1687. He was frequently defeated by the Austrians, who took Belgrade. During his reign, the empire was distracted by rebellions. He died of dropsy, having occupied the throne scarcely more than three years.

"ACHMET THE SECOND, succeeded him in 1691, and died after a brief but disastrous reign.

"MUSTAPHA THE SECOND, ascended the Turkish throne in 1695. During his reign, Peter the Great of Russia, anxious to have a free communication with the Black Sea, entered into an alliance with Austria against Turkey, and obtained possession of Azof. In the year 1607, Prince Eugene, the rival of the great General Marlborough, obtained a great victory over the Turks at Zenta. The slaughter was tremendous; nine thousand carriages, six thousand camels, and all the artillery and baggage, fell into the hands of the victors. This event led to the peace of Carlowitz, by which Mustapha was compelled to surrender Transylvania, Kaminiek, the Morea, and Azof. Turkey had not thus been humbled since the time that the kingdom of Bajazet was shattered by the iron hand of the Tartar Tamerlane. The people appeased their irritation by deposing their Sultan.

"ACHMET THE THIRD, grasped the sceptre in 1703. He generously sheltered Charles the XIIth, after the defeat of that 'heroic madman' at Pultawa, by Peter the Great. Peter and the Russians were, in their turn, almost annihilated, in consequence of their penetrating into the Turkish dominions as far as Jassy, where they were surrounded by the Turkish troops. Peter was only saved from destruction by the address of the Empress Catharine, who bribed the minister of Achmet. The Sultan himself obtained no other advantage than the recovery of the fortress of Azof. Achmet attacked Venice in 1714, and then led his army into Greece, where he conquered the Morea in one campaign. In 1716, the Turks were defeated by Prince Eugene, at Peterwaradin, and again the following year at Belgrade. The humbled Turks were glad to conclude a

peace by which they ceded much territory to Austria, and restored their Venetian conquests, A war with Persia followed, in which the Turks were successful. The Persians, however, again commenced hostilities, and recovered the provinces they had ceded. A revolt of the Janizaries, in which Sultan Achmet was deposed, was the result. During his reign of twenty-seven years, European arts and sciences found their way to Constantinople, and the first printing-press was established there.

“MAHMOUD, his nephew, succeeded in 1730. He defeated the Persians, and concluded a peace with them, which was not satisfactory to his people. He became implicated in another war with Austria and Russia, both which States were bent on dismembering their now enfeebled neighbor. The Austrians were defeated in several battles, and glad to purchase peace with the Turks by a restoration of that territory which had been taken from them by Prince Eugene. The Russians, however, obtained many advantages over the Turks, and the peace which concluded hostilities, was highly advantageous to the former. The latter years of Mahmoud, were troubled with a war with Persia, and by disturbances in Egypt, and other subjected provinces.

“OTHMAN THE THIRD, his brother, succeeded Mahmoud in 1754, and his brief reign is not distinguished by any remarkable event.

“MUSTAPHA THE THIRD, ascended the throne in 1757. The increasing power of Russia induced him to declare war against the Empress Catharine the II^d. The power of the Ottoman had been slowly decaying, while that of Russia had been rapidly advancing, and the arms of Catharine were pre-eminently successful. Her troops took possession of the Crimea and Circassia ; her agents fomented an insurrection in Greece ; and her infant fleet destroyed that of the Turks, in the bay of Chesme. The Sultan died during the war, but during the same year, 1774, a peace was concluded at Kainardji, by his son, Abdul Ahmed, or Achmet the IVth. This humiliating

peace has been frequently referred to during the war, of which it has been the partial cause. By it Russia obtained the Great and the Little Kabarda ; that is, the Sultan engaged not to oppose the Russian occupation of these countries, which had previously been declared independent. Catharine also obtained for Russia the possession of Azof, and other fortresses ; the country between the Bog and the Dnieper ; the free navigation of the Black Sea, and a free passage through the Bosphorus and the Dardanelles ; the co-protectorship over Moldavia and Wallachia ; and the protectorship over all the Greek churches within the Turkish empire.

“ABDUL L-AHMED, or Achmet the Fourth, succeeded in 1774. He renewed the war with Russia, but Catharine was again triumphant. The Sultan died suddenly, after a reign of fifteen years.

“SELIM THE THIRD, became Sultan in 1789. He was one of the most enlightened men of the East, and formed a plan for the regeneration of his country. Beaten at Martinestie by the united Russians and Austrians, Turkey would have been overrun but for the intervention of England, Prussia, and Sweden. Peace was then concluded with both Austria and Russia. Buonaparte's invasion of Egypt involved Selim in a war with France, in which his army was utterly defeated, and Egypt conquered by the French, but it was afterwards restored to the Sultan by the English. At length Selim began his reform. To the troops he gave a new organization, called the Nizam Jedid, which placed them on a footing similar to that of European armies. His object was to create a counterpoise to the Janizaries, who incessantly disturbed the peace of the empire. He also changed the system of taxation, and the constitution of the Divan. These alterations caused an insurrection among the Janizaries, who deposed Selim and confined him in the seraglio, where he was soon afterwards murdered.

“MUSTAPHA THE FOURTH, was placed upon the throne by the turbulent troops in 1807, and immediately afterwards

abolished the reforms of his predecessor. He soon lost the favor of the Janizaries, who, in the following year, besieged his palace, and deposed him.

“MAHMOUD THE SECOND, the brother of Mustapha, pupil of the ill-fated reformer, Selim, and the father of the reigning Sultan of Turkey, ascended the throne in 1808. He was a man of remarkable energy and brilliant talents, but they were unhappily stained by great cruelties. Mahmoud owed his life to a prevalent superstition, that the empire would terminate with the race of the warlike founder, Othman the bone breaker, (a thing no way improbable). He became the only living member of that house, by causing his deposed brother to be strangled, together with his infant son. Four of Mustapha's pregnant female slaves were also sewn up in sacks, and drowned in the Bosphorus. Mahmoud's life was then regarded as a sacred thing, upon which depended the national existence of his people. Having put an end to the rebellion by conciliating the Janizaries, he renewed the war with his old enemies—the Russians, and prepared to meet a rebellion of the Greeks. The last event brought upon Turkey a great calamity. Several European powers took the Greeks under their protection, and the Turkish navy was destroyed by the combined fleets of England, France, and Russia, on the 20th of October, 1827, at the battle of Navarino. This was spoken of by the people of England as a glorious and brilliant achievement; but in the speech of George the IVth, from the throne, it was alluded to as an *untoward* event; and an untoward event it has certainly proved, for it broke the right arm of Turkey, and encouraged the Russian court to persevere in their present scheme of dangerous aggression. Besides the total loss of her navy, Turkey was yet farther weakened by the largest part of Greece being wrested from her dominions, and erected into an independent kingdom, under the rule of the Bavarian Prince, Otho.

“Mahmoud bore his loss with wonderful heroism; for nothing crushed his brave and elastic spirit. Finding that the turbulent Janizaries, and not himself, were the real masters of the empire, he resolved to adopt one of those extreme and

awful measures, for which only one plea can be urged—that of an inevitable necessity. His plan was to destroy the Janizaries by a sudden and terrible blow, and thus deliver himself and people from a capricious military tyranny. During the night of the 15th of June, 1826, thirty thousand of the Janizaries rose in insurrection, burnt the palace of the grand vizier, and proceeded to storm the seraglio of the Sultan. Mahmoud was soon prepared; the people sided with him; and falling upon the rebels with an army of fifty thousand men, he put to death twenty thousand of them; banished the rest to different places in Asia Minor; and abolished the order. From that event, begins a new era in the history of Turkey.

“A ruinous war with Russia was concluded by the peace of Adrianople, in 1829. A war with Egypt followed, in which the pride of Turkey was further humbled by his vassal Mehemet Ali, the pacha of that country, and his brave son, Ibrahim. Constantinople was only saved from the victorious arms of the latter, by the help of the Russian Emperor Nicholas, whose assistance Mahmoud was glad to implore. The result of this aid, was the treaty of Unkiar Skelessi, by which Russia bound herself to assist Turkey with an army whenever she should require it; in return for which, the Porte promised not to allow any armed vessels inimical to Russia, to pass the Dardanelles. This promised protection of Turkey was a delusive snare, which the Czar trusted would materially advance the ambitious projects of territorial extension bequeathed to him by his ancestors.

“During this period of reverses, Mahmoud was still busy in carrying into practice the reforms meditated by his predecessor Selim. He introduced the European costume and discipline into the army, and startled his apathetic subjects by the establishment of a newspaper at Constantinople. He repaired the Greek churches, abolished the barbarous practice of sending the ambassador of any power with which war was declared to the Seven Towers, a state-prison, which may be called the Bastile of Constantinople. A religious objection to copy the human form had existed, which Mahmoud endeavored to overcome by sitting to several artists for his portrait. He caused a school of surgery to be founded; patron-

ized a series of anatomical engravings ; and placed the institution for lunatics under the care of an Hungarian physician, with directions to treat his patients according to the best European systems. He induced the Turks to take precautions against the plague and other infectious diseases, instead of regarding them as an infliction sent by the Deity, which human skill could not possibly avert. Contrary to the practice of former Sultans, he sat in council with the members of his divan, and removed every custom he considered worthless or opposed to the progress of his people. Finally, he set at defiance the religious prohibition of wine, an example in which he was imitated by most of his officers and dependents. This might be regretted by some Europeans ; but it must be regarded as a slight step toward breaking down that false religion which has converted the greatest part of Asia into a camp and a temperance society. With respect to religion, the toleration of Mahmoud was remarkable, and might be advantageously followed by many Christian prelates, both of the catholic and protestant churches. ‘Let protection,’ said he, ‘be equally extended to every one. Mussulmans must only be distinguished from other men at the mosque ; Christians at the church, and Jews at the synagogue.’

“Dr. Walsh has given a very interesting word picture of this interesting Turkish reformer : ‘I had an opportunity,’ says he, ‘of knowing much of the habits and private life of Mahmoud. He takes two meals a day, one at eleven A. M., and the other at sunset. He has exchanged the Turkish stool and tray for a chair and table, which is laid out exactly in the European fashion. The table is furnished with a cloth and knives and forks, which are English ; to these are added golden spoons, and a decanter of wine. The wine is usually champagne, which he is fond of, and is greatly amused when the cork explodes and the wine flies up to the ceiling. He always sits alone at his meals. The dishes are brought in one at a time, in succession, to the number of fifty or sixty, all covered and sealed. He breaks the seal himself, and tastes the dish ; if he does not like it, he sends it away. In his domestic habits he is mild and amiable, to a degree quite astonishing in a character marked by such fierce vigor. He is

a cordial friend and a gentle master. He is remarkably fond of his children ; enters into all the sports of his sons ; and suffers them to take great liberties with him, such as riding on his back. He is himself a proficient in manly exercises.'

"Sultan Mahmoud's reign of thirty-one years was disturbed, during the close of it, by a new war with Egypt, but he did but live to hear of the total defeat of his armies, by Ibrahim Pacha," who had invaded Syria, and held at bay the Turkish power.

"ABDUL MEDJID, the son of Mahmoud, and present Sultan of the Ottoman Empire, was born on the 20th of April, 1823. He succeeded his father on the 1st of July, 1839, when but in his sixteenth year. He is the thirty-first Sovereign of the family of Othman, and the twenty-eighth since the taking of Constantinople. The Sultan, unable to put down the Egyptian invader, applied to Great Britain, France, Russia, Austria and Prussia, for their joint aid. Though France declined to co-operate ; she silently abetted Mehemet Ali ; and significantly threatened a rupture with England ; yet Great Britain, with the other Powers, on the 15th of July, 1840, bound themselves to succor the Porte. And on Mehemet Ali's refusing to accept the terms offered, force was used. Admiral Napier took Beyrut and St. Jean d'Acre, and Ibrahim Pacha was driven out of Syria, which was restored to the authority of the young Sultan, who, on the restoration of peace, addressed himself to furthering the reforms commenced by his father. Abdul Medjid is quiet, cold and silent in his manners, and generally worn and downcast in his aspect.

The following portraiture of the Sultan, from the pen of a recent French writer, will be read with more than ordinary interest : "Sultan Abdul Medjid, the twenty-first child of Mahmoud, was commencing his seventeenth year when he ascended the Throne. He looked a little older than he really was, although his appearance was far from announcing a robust constitution. Some months previously, an inflammation of the lungs had endangered his life. He had been saved by the care of an Armenian Roman Catholic, Meriem-Khadoum, who was re-

nowned for his cures. Slender and tall, he had the same long, pale face as his father ; his black eye-brows, less arched than those of Mahmoud, announced a mind of less haughtiness and of less energy. His lips are rather thick, and he is slightly marked with the small-pox. At this epoch of his life, his features did not present a very marked expression, as if no strong passion had yet agitated the young breast. But his eyes, large and very beautiful, sometimes became animated with a most lively expression, and glistened with the fire of intelligence.

Abdul-Medjid was much indebted to nature : he afterwards perfected his education, and has become a most accomplished prince, remarkable above all for his passionate love of literature and the arts.

The first time the young Sultan presented himself to the eyes of his subjects, he was dressed in the European trowsers and coat, over which was thrown the imperial cloak, fastened by a diamond aigrette. On his breast he wore the decoration of the Nicham-Iflichar ; his head was covered with the fez, surmounted by a diamond aigrette. The new king, while thus continuing the costume of his father, nevertheless presented only a pale resemblance to him. Simple without affectation, he cast around him glances full of softness and benevolence ; (a striking contrast to his inflexible father.) Nothing hitherto had indicated what great and precious qualities were concealed beneath that modest and tranquil exterior. He was received favorably by his people, but without any demonstration of enthusiasm. It was feared that this delicate youth could scarcely be equal to the importance of his duties. People pitied him, and, at the same time, trembled for the future prospects of the country. The women alone, touched by his youth and his appearance of kindness, manifested their sympathy for him openly. When he went through Constantinople, to the mosque of Baiezid, they ran towards him from all parts. ‘ Is not our son handsome ? ’ they cried, adopting him with affection.

The Sultan alone is deprived of the four lawful wives which the Koran allows to those who can support them. The harem is composed of about thirty *cadines*, or ladies, and a still greater

number of *adalesques*, or waiting-women. Amongst the cadines, two or three only are looked upon as favorites. There are also dancers and singers, who, by a caprice of the master, may sometimes be raised to the rank of Sultana. The women belonging to the Sultan are never either Turks or Greeks. The seraglio is recruited exclusively from Georgians, Malays and Abyssinians. Accordingly the Sultan having only slaves for his wives, is himself the son of a slave—a reproach which the Turks do not spare him when they are discontented with him.

Abdul-Medjid has many children, and only one brother.

If Abdul-Medjid loves literature, he wishes to have his taste for it shared by his subjects, whom he is always endeavoring to rescue from their ignorance. It is from his reign that the reorganization of public instruction must be dated.

In 1846, an imperial decree ordered the formation of a council, to which were intrusted all questions of public instruction, and the task of erecting a building to serve as a new university.

The state of the muktebs, or primary schools, is satisfactory enough at the present day. Elementary instruction in Turkey is gratuitous and obligatory. The laws ordain that each *Mussulman*, as soon as his sons or daughters have reached their sixth year, shall have their names inscribed in the books of one of the public schools, unless he proves his intention of educating them at home, and shows that he possesses the means of doing so. At Constantinople there was existing, in 1854, three hundred and ninety-six free-schools, frequented by twenty-two thousand, seven hundred children of both sexes.

After four or five years passed in the free-school, the child who wishes to continue his studies further, enters a secondary school, where instruction on all points is also gratuitous. There are now, (1854,) six of these schools at Constantinople, containing eight hundred and seventy pupils. The superior instruction has been divided into several branches: the school of the mosque of Ahmed, and that of Suleiman for the young men who are intended to fill public appointments; the college of Valide-Sultana, founded with the same view; the normal school, for the education of the professors; the imperial school of medicine, the military school, the naval school, and the agricultural school of San Stefano.

Abdul-Medjid himself superintends these different schools, and visits in person at the frequent examinations by which the progress of the pupil is tested. The young Turks are very intelligent, and very docile ; without vanity ; exceedingly conscientious, and bent upon doing their duty. They are grave, but polite in their demeanor, and never quarrel or dispute. There are numerous libraries at Constantinople ; the number of volumes which they contain may be estimated at eighty thousand, reckoning both MSS. and printed books. The literature of Arabia, Persia and Turkey is represented in them ; and the collection includes philosophical and theological works, poetry, history, books of science, and an immense number of those treatises on conduct and manners, to which the Turks attach almost as much importance as the Chinese themselves. The printing press does its work at Constantinople, but as yet, but slowly. The periodical press has produced a sufficiently large number of journals, printed sometimes in French, sometimes in Turkish or Greek.”*

Though this writer’s remarks apply to the Mussulmans of Turkey, and to the principal cities of the empire ; yet the *Christian* and *rural* population have not these privileges, and the author gives us but an imperfect view of the education of the *masses* of Turkey. But we shall return to this subject again.

“ The reign of the Sultan Abdul-Medjid has been sullied by no execution, by no act of cruelty. None of his ministers have ever lost their lives when they have lost their power, as in former times. The civilization of the West has greatly modified Turkish despotism, of late, and the change is not sufficiently understood ; the despotism of the East being much exaggerated. Notwithstanding the mildness of Abdul-Medjid’s government, he knows how to employ a just severity when there arises a sufficient cause for it, as in the case of Hassan, the Pacha of Koniah, who was condemned to perpetual labor at the galleys, for having killed his servant upon a very slight provocation.

“ Of the GOVERNMENT of Turkey we will speak briefly. It has been happily called a despotism, tempered by rebellions ;

*England’s Battles by Sea and Land, p. 14.

for they are the inevitable resort of the people, when they consider themselves oppressed or injured by the monarch. The Sultan is absolute ; that is, there is no check to his power corresponding to the English Houses of Parliament, or the Senate and House of Representatives in the United States. He is also the chief ruler of the Mohammedan religion, but is compelled not only to reign conformably to the precepts of the Koran, and other religious books, but also to defer to the unanimous decision of the mufti, and the assembly of the ulemahs. The mufti is the highest legal dignitary—the patriarch and high chancellor of the empire. The Sultan neither makes war, concludes peace, or takes any important step, without inquiring of him and the ulemahs, whether his intention is conformable to the laws. Ulemah is the name for all doctors of law and theology, and for members of the learned class generally. The mufti is assisted by a council of the judges, and other distinguished functionaries—‘ the dignitaries of law or the dignitaries of science.’ They are called the assembly of the ulemahs, or wise men. The aristocracy of the empire is divided into the dignities of the pen, and the dignities of the sword. The members of the former compose the sublime porte or state-council of the Sultan, the president of which is the grand vizier. To the latter belong governors of provinces and high officers of the army.”

The dominions of Turkey before the war, (they are much the same at present), comprised a portion of three-quarters of the earth—Europe, Asia, and Africa. Altogether it is estimated to contain thirty-five million inhabitants, and to embrace a surface of upwards of six hundred thousand square miles. The subjects of the Turkish empire consist of many nations and races. According to the census of 1844, there were Ottomans or Turks, twelve million nine hundred and fifty thousand ; Greeks two million ; Armenians two million four hundred thousand ; Jews one hundred and fifty thousand ; Selavonians six million two hundred thousand ; Roumani four million ; Albanians one million four hundred and fifty thousand ; Tartars sixty-six thousand ; Arabs four million seven hundred thousand ; Syrians and Chaldaeans two hundred and fifty thousand ; Druses, thirty thousand ; Kurds, one million ; Thur-

comans, ninety thousand ; Gypsies two hundred and fourteen thousand ; making a total of thirty-five million five hundred thousand.

“TURKEY IN EUROPE, is nine hundred and ten miles in length, seven hundred and sixty in breadth, and contains one hundred and eighty-two thousand five hundred and sixty square miles. It is situated between sixteen and thirty-two degrees east longitude, and between thirty-six and forty-nine degrees north latitude ; and is bounded on the north by Russia, Buckovina, Transylvania, and Sclavonia ; on the east by Little Tartary, the Black Sea, Marmora, the Hellespont, and the Archipelago ; on the south by the Mediterranean ; and on the west by the same sea and the Austrian dominions. The Turkish empire is divided into ejalets—that is, large provinces ; in the same manner as England and America are divided into counties. European Turkey contains fifteen of these counties.

“TURKEY IN ASIA, is one thousand one hundred and twenty miles in length ; one thousand and ten in breadth, and contains four hundred and seventy thousand four hundred square miles : it is situated between thirty-six and forty-five degrees east longitude, and between twenty-eight and forty-four degrees north latitude ; is bounded on the north by the Black Sea and Circassia ; on the east by Persia ; on the south by Arabia and the Levant ; and on the west by the Archipelago, the Hellespont and the Sea of Marmora. It is divided into eighteen ejalets or counties.

“TURKEY IN AFRICA, contains only three ejalets ; namely—Egypt, Tripoli, and Tunis. Algiers was also a Turkish province ; but it now belongs to the French, though the sovereignty has never been ceded to that nation by the Sultan. Mexico in a similar case, protested in vain against the annexation of Texas to the United States ; but she could not stop the aggressive advance of her more powerful neighbor. Just so, France seizes, and holds Algiers, despite the standing protest of Turkey.

Constantinople, the capital of the Turkish empire, familiar to us as the capital of Eastern Rome, founded by Constantine, and long the home of the Cæsars, is situated on the banks of the Bosphorus, between the Black Sea and the Sea of Marmora, on the verge of the narrow channel separating Europe from Asia, and is considered one of the finest harbors in the world. It is the residence of the Sultan, the mufti, the ministers, and of all the dignitaries of the empire. The city is built upon an undulating declivity, and three-fourths of it face the sea. Seen from a little distance, it presents a noble and beautiful appearance. Its mosques, cupolas, and minarets; interspersed with dark waving cypresses and gaily-painted houses, surrounded by luxuriant gardens, containing mulberry, acacia, palm, and fig-trees, together with the placid sun-lit sea, on which ride thousands of vessels and gondolas, produce an effect not to be seen in any other city in the world. On entering Constantinople, however, you see the reverse of the picture. Internally it consists chiefly of a labyrinth of crooked, ill-paved and dirty lanes, and a crowd of low-built and small houses, formed of wood or roughly-hewn stone. The streets are cleared of filth and offal, by an immense number of dogs, which constantly parade them, and act as scavengers. Constantinople contains fourteen imperial mosques, and three hundred and thirty-two others; one hundred and eighty-three hospitals, thirty-six Christian churches, several synagogues, one hundred and thirty public baths, five hundred fountains, and eighty bazars. The extreme point of the city is occupied by the seraglio, or private domain of the Sultan, which comprises an area of about three miles in circuit. Within it are the divan, the hall of justice, the arsenal, and all the State-offices. The court is entered from the city by a large and heavy gate, called the *Porte*, a name which has thence been applied to the divan of the Turkish Sultan. It was an ancient custom of eastern monarchs, when administering justice, to sit, as the scriptural expression runs, "at the gate." The term "gate," thus became synonymous with court or office; and for the sake of distinction, the Sultan's court was called the *Exalted* or *Lofty Gate*. This phrase, in the translations of the Dragomans, who were mostly Italians, became *La Porta*

Sublime, whence the title of the *Sublime Porte*. Scutari, situated on the Asiatic shore, and just opposite Constantinople, is regarded as a suburb of that city; so also is Pera, on the European side. The harbor of Constantinople, called "The Golden Horn," is so constructed, that ships may anchor close to the houses. This is the city so eagerly coveted by Russia; and though she failed in her late attempt to possess herself of this estate of the "*sick man*," being hindered by the great maritime powers of Europe; yet the policy of the Czar is unchanged, and he only waits a more favorable opportunity to pounce, if possible, upon his weak neighbor.

I do not design writing the geography of Turkey, but to present the reader with those points which are necessary to be known, in order to understand the text, and the eastern question. Other cities and countries of the empire, will pass unnoticed, only as they shall turn up in the course of the war, with a few exceptions, such as the principalities of Moldavia and Wallachia, which we will proceed to notice.

"MOLDAVIA AND WALLACHIA, the Danubian principalities, are Turkish provinces according to the map; but although dependent on the Porte, still they are governed by their own hospodars or princes, and, upon payment of an annual tribute to the Sultan, enjoy perfect freedom of internal administration. In this condition they have remained, overshadowed on the one side by Russia, and on the other by Turkey, and retained their limited independence, for above three hundred years. The yearly tribute which Moldavia pays to the Porte is one million of piasters, or £10,250; that of Wallachia is double that sum. This tribute was confiscated by the Russians to pay themselves for their military occupation of these provinces.

"MOLDAVIA is bounded, east and north, by the river Pruth, which separates it from Russia; south by Wallachia and the Danube, which separates it from Bulgaria; and west by the Austrian Empire; it comprises seventeen thousand and twenty square miles, and contains one million, four hundred thousand inhabitants. With the exception of a considerable number of Jews and Gypsies, they are followers of the

Greek or Roman Cathôlic Churches. The country is covered with vast forests, and pasture lands, on which vast numbers of horses and cattle are reared. In summer the heat is very great ; and the soil produces grain, fruits, and vines in great abundance. Jassy, the Capital, is the seat of a Greek Archbishop, and the residence of the foreign consuls.

“ WALLACHIA is bounded on the south-east, south, and south-west by the Danube, which separates it from Bulgaria and Servia, and on the north by Moldavia and the Austrian Empire ; it contains a surface of twenty-seven thousand, five hundred square miles, and a population amounting to two million, six hundred thousand inhabitants. It is well watered, and generally very fertile ; but the greatest part remains uncultivated. The chief crops are wheat, maize, barley, rye, hemp, tobacco, and vines. It has immense forests and fine pasture-lands, on which cattle and sheep are extensively reared. The climate is hot and moist in the summer, and extremely cold in the winter. The inhabitants are chiefly Wallachians ; but a mixture of Jews, Gypsies, Greeks, and Armenians reside amongst them. They are adherents to the Greek Church, and speak a corrupt dialect of the Latin language. Bucharest, the Capital, bears some resemblance to a large village ; for the houses are surrounded by gardens ; but it is badly paved, badly built, and very dirty ; it possesses ninety-five churches, a foundling, six hospitals, a college, a museum, and a public library. It is the central place of commerce between Austria and Turkey.

The resources and military strength of Turkey, shall now receive a passing notice. The revenue of the Empire at the commencement of the war was about \$35,000,000, which is very injudiciously collected, and badly expended, about \$10,000,000 going to pay the expenses of the public functionaries ; added to this, the expense of the imperial household, according to the estimate of Mr. White, amounts to about \$7,000,000, or a fifth of the revenue of the Empire. Being considerably more than Great Britain pays to the British Queen, according to the highest estimate ; thus leaving but \$18,000,000 to defray the expenses of the war. The revenue

being raised by such unequal, oppressive, and unproductive means, renders it very difficult to raise an additional revenue, even in a time of urgent necessity. Nor is it easy for the government to borrow of the European capitalists sufficient sums to prosecute the war, owing to the evidently declining state of the Ottoman Empire.

It will be remembered by the reader that the father of the reigning sovereign of Turkey crushed forever, by a terrible and bloody blow, the institution and power of the Janizaries, which corps was formed from the Christian population of Turkey, and contributed greatly to uphold her military power. That order is now abolished, and the Christian population are no longer expected to draw the sword. Henceforth, the Turks, alone, must fight their own battles. Twelve or thirteen millions of Turks, possessed of little wealth, (as the wealth of Turkey has passed into the hands of the Christian part of the Empire,) without the sympathy or aid, of a majority of the Empire ; hated assailed, and scorned by the powers of Europe, can hardly hope long to uphold the falling fortunes of Turkey. The haughty encroachments of Russia, roused the indignation of the placid Turk, and great masses of the Christian population sympathized with the Porte. The Sultan put forth a spasmodic and unlooked-for effort. The distant provinces seconded that effort, and numbers of the Christian population flew to arms ; so that at the commencement of hostilities a powerful army was raised, which may be computed as follows : Turkish forces on the Danube, Infantry, one hundred and three thousand ; Egyptian contingent, thirteen thousand Regular Cavalry, twelve regiments ; Albanians and other irregulars, twenty thousand ; Artillery, (guns of different calibre,) forty batteries.

Omar Pacha, the Commander-in-Chief, established his headquarters at Shumla, with fifty thousand troops. Alim Pacha, at Baba-Dagh, in the Dobruscha, headed twenty-five thousand ; Mustapha Pacha, with thirty thousand, guarded the line of country between Sistow and Rustuck ; and Ismail Pacha, with a like number the district between Sistow and Widdin. In addition, thirty-five thousand were distributed among the garrisons of Varna, Tirnova, Pravardin, and different small for-

tresses along the range of the Balkan. Rifaat Pacha held a reserve of fifty thousand, stationed at Sophia, an important town in Bulgaria, on the road from Belgrade to Constantinople. Such was the state of Turkey at the commencement of the war.

The Turkish army is divided into sections, commanded by Generals of division, each of whom has under his orders three Generals of brigade. The divisions consist of eleven regiments, six of infantry, four of cavalry, and one of artillery. The available forces of a division comprise twenty thousand nine hundred and eighty men ; i. e. sixteen thousand eight hundred infantry, two thousand eight hundred cavalry, and one thousand three hundred artillery-men, with sappers and miners. The infantry regiments are divided into battalions, and the battalions into companies. The cavalry regiments are divided into squadrons. The artillery regiments each comprise three horse and nine foot batteries, numbering altogether seventy-two heavy, and "grass-hopper guns," about the same calibre as those used at the battle of Buena Vista by General Taylor. The Turkish forces on the eve of the war were about three hundred thousand men ; one-half stationed on the Danube, the other on the Asiatic shore of the Black Sea, to co-operate with Schamyl, the Circassian Chief, and to observe at the same time the movements of the enemy. To these the Russians had opposed an equal number, both upon the Danube and in Asia. These Turkish troops, firmly believing in the doctrine of fate, and feeling as safe on the battle field as elsewhere, with their religious enthusiasm roused to the highest pitch, were an army of determined men, that could look as coldly at carnage around, and death in front, as if no danger was near, and needed nothing but good discipline, and an accomplished leader, to make them a fearful body of men.

The Turkish Navy consisted of but a few ships, and these unequal to the task of protecting her sea-board and commerce. Since the alliance of the principal maritime powers of Europe, against Turkey (on the Greek question) in 1827, which led to the destruction of the Turkish navy at the battle of Navarino, the Turkish naval power has been crippled, and nearly destroyed, while the naval power of Russia, her great

rival, has been considerably augmented. The Turkish navy received such a terrible blow at Sinope, by the dastardly attack of the Russians, as nearly annihilated it, leaving to Turkey probably not over eight or ten vessels-of-war floating on the Black sea, and the Bosphorus. And but for the navies of her allies, the Turkish flag could not float on her own waters.

As the war originated in a difficulty about religion ; I shall speak somewhat of the religion of Turkey.

About one-half of the inhabitants of Turkey, or nearly seventeen millions, are Mohammedans ; this faith is the established religion of the State. Its *rise* and *progress*, up to this *time*, with many of its tenets, we have seen. A few additional thoughts will suffice on this subject.

The Koran is written in the Koerish-Arabic, a language of great capabilities, and believed in the East to be that used in Paradise. The Mohammedans assert that it is eternal and uncreated, and that the original is written in heaven, on a gigantic table. It is held in the most superstitious veneration, and no good Mussulman so much as touches it without first performing certain ablutions. That this reverential custom may not be infringed upon, a label is placed on the cover, containing the following inscription :—" Let none touch but they who are clean." The Koran is divided into one hundred and fourteen sections, and three thousand verses. Its contents are chiefly precepts on religion, law and morality. To every section there is a title, as follows :—The Table ; The Spoil ; The Thunder ; The Prophet ; The Pilgrimage ; The Resurrection, &c.

The Mohammedan ideas of futurity are romantic and sensual in the extreme. The usual title of the Mohammedan Paradise is Jaunat-al-Nain, the garden of voluptuousness. It is situated, say the faithful, above the seven heavens, and immediately under the Throne of God. There the blest will pass their time in dalliance with black-eyed girls of superhuman beauty, called Hur-al-Oyun, corrupted by us into Houris. To account for the exquisite purity and perfection of their persons, it is said they are not formed from clay, like

mortals, but from musk. They are said to reside in pavilions formed of pearls, one of which is sixty miles long. In this paradistic state their appetites for those pleasures never cloy, and their sensual powers are indestructible. Some modern enlightened Mohammedans consider that these sensual pleasures are to be regarded as allegorical ; but this is evidently a refinement of modern times, as it was doubtless the faith of Mohammed himself, and the masses of the faithful believe it to this day. The Mussulman notion of a place of future punishment is just as extraordinary. It is divided into seven compartments or pits, for different orders of criminals ; the lowest being for the hypocrites. The spirits of the dead are all obliged to pass over a bridge called Al-Sirat, which bridge is said to be as fine as a hair, and as sharp as a razor. The just and faithful perform this unpleasant feat easily enough ; but the wicked and unbelievers fall over into the place assigned for them. These, and other dogmas of the Koran, like the faith of the Romish Church, are said to be infallible, and with the Koran, stands or falls the Mohammedan faith.

Besides the Koran, the Mussulmans venerate three other books, which they regard as being almost as sacred. These are the Hadiff, or Sunneth, containing an account of the conversations and dealings of the Prophet ; the Jdjhay-ummeth, or explanations and decisions of the most eminent disciples of Mohammed ; and the Kiyas, or canonical decisions of the imams, or priests of the early centuries of Islamism. Works not unlike our commentaries on the Bible, and the decisions of Christian councils.

The Christians of Turkey are numerous. Foremost among them, stands the Greek Church ; and it is over this body especially, the Czar of Russia claims a sort of protectorate. This Church is bitterly opposed to the Roman Catholic, or Latin Church ; they do not recognize the Pope, or any one else, as the visible vicar of Christ upon earth ; but hold in abhorrence the supremacy and infallibility of the Latin Pope.

These are their tenets, especially *as they differ from those of the Romish Church.*

“ 1st. They re-baptize all those Latins who are admitted into their communion.

2d. They do not baptize their children till they are three, four, five, six, ten, and even sometimes eighteen years of age. Their baptism is by trine immersion.

3d. They exclude Confirmation and Extreme Unction, *in effect*, out of the Seven Sacraments.

4th. They deny, there is any such a place as Purgatory, notwithstanding they pray for the dead, that God may have mercy on them at the general judgment.

5th. They reject the supremacy of the Pope, and of the Romish Church, and charge her with having *abandoned the doctrines of her fathers*.

6th. They deny that the Church of Rome is the true Catholic Mother Church ; and prefer their own to that of Rome, and on Holy Thursday excommunicate the Pope and all the Latin Prelates as heretics and schismatics, praying that all those that offer up unleavened bread in the celebration of the sacrament, may be covered with confusion.

7th. They deny that the Holy Ghost proceeds from the Father and the Son.

8th. They refuse to worship the Host consecrated by Latin Priests with unleavened bread, according to the ancient custom of the Church of Rome, confirmed by the Council of Florence. They likewise wash the altars on which the Latins have celebrated mass ; and will not suffer a Latin Priest to officiate at their altars, contending that the sacrifice ought to be performed with leavened bread.

9th. They assert that the usual form of words, wherein the Consecration, according to the Latins, wholly consists, is not sufficient to change the bread and wine into the body and blood of Christ, without the use of some additional prayers and benedictions of the fathers.

10th. They insist that the Sacrament of the Lord's Supper ought to be administered in both kinds to infants, even before they are capable of distinguishing this spiritual food from any other ; because it is a divine institution. For which reason they give the sacrament to infants immediately after baptism, and look upon the Latins as heretics for not observing the same custom.

11th. They hold that the laity are under an indispensable

obligation, by the law of God, to receive the Communion in both kinds, and hold the Latins as heretics, who maintain the contrary.

12th. They assert, that no members of the Church, when they have attained to years of discretion, ought to be compelled to receive the Communion every Easter ; but should have liberty to act according to the dictates of their own conscience.

13th. They show no religious homage or veneration for the Eucharist, even at the celebration of their own priests ; and use no lighted tapers when they administer it to the sick. Moreover, they keep it in a little bag or box, without any farther ceremony than fixing it to the wall, where they light up lamps before their images.

14th. They are of opinion that such Hosts as are consecrated on Holy Thursday, are more efficacious than those consecrated at other times.

15th. They maintain that Matrimony is a union which may be dissolved. For which reason they charge the Church of Rome with being guilty of an error, in asserting that the bands of marriage can never be broken, even in case of adultery, and that no person upon any provocation whatsoever can lawfully marry again. But the Greeks preach up a wholly different doctrine, and practice it daily.

16th. They condemn all fourth marriages.

17th. They refuse to celebrate the solemnities instituted by the Church and the primitive Fathers, in honor of the Virgin Mary and the Apostles ; and, aside from the different manner of celebrating them, they wholly neglect and despise the observance of several saints-days which are of ancient institution. They reject, also, the religious use of graven images and statues, although they admit of pictures in their churches, and sculptures in silver and copper.

18th. They insist that the canon of the mass of the Latins ought to be abolished, as being full of errors.

19th. They deny that usury is a mortal sin.

20th. They deny that the sub-deaconry is at present a holy order.

21st. Of all the general councils that have been held in the

Catholic Church by the Popes at different times, they pay no regard to any after the sixth, and reject not only the seventh, which was the second held at Nice, for the express purpose of condemning those who rejected the use of images in their divine worship, but all those which have succeeded it, by which they refuse to submit to any of their institutions.

22d. They deny auricular confession to be a divine precept, and teach it as only a positive injunction of the Church.

23d. They insist that the confession of the laity ought to be free and voluntary ; for which reason they are not compelled to confess themselves annually, nor are they excommunicated for the neglect of it.

24th. They insist that in confession, there is no divine law that enjoins the acknowledgement of every individual sin, or a discovery of all the circumstances that attend it, which alter its nature and property.

25th. They administer the sacrament to their laity both in sickness and in health, though they have never applied themselves to their confessors ; assigning as a reason, that all confessions should be free and voluntary, and that a lively faith is all that is requisite for the worthy receiving of the Sacrament of the Lord's Supper.

26th. They look down with disdain on the Latins for their observance of the vigils of the Virgin Mary and the Apostles, as well as for their fasting in Ember-week. They even affect to eat more plentifully at those times than at any other, to testify their contempt of the Latin customs. They prohibit likewise all fasting on Saturdays, that preceding Easter only excepted.

27th. They condemn the Latins as heretics, for eating such things as have been strangled, and such other meats as are prohibited in the Old Testament.

28th. They deny that simple fornication is a mortal sin.

29th. They insist that it is lawful to deceive an enemy, and that it is no sin to injure and oppress him.

30th. They are of opinion, that in order to be saved, there is no necessity to make restitution of such goods as have been stolen or fraudulently obtained.

31st. In conclusion—they hold that such as have been ad-

mitted into holy orders, may become laymen at pleasure. From whence it plainly appears, that they do not allow the character of the priesthood to be indellible. To which it may be added, that they approve of the marriage of their priests, provided they enter into that state before their admission into holy orders, though they are never indulged in that respect after their ordination.

The Bishops are always single men, and although the secular clergy may marry once ; they must not espouse a widow ; and at the death of their wives, must remain single, or renounce the priesthood. Hence the wives of the Greek clergy are treated with the utmost tenderness ; their husbands assist them in the performance of the chief labors of housewifery, carefully attending to their health and comfort.

Though with the Latins they believe in transubstantiation ; unlike them, they receive the sacrament standing at the door of the sanctuary ; the men first, and then the women ; (the priests excepted) they receive the consecrated bread and wine from the hands of the priest, in the same spoon, which the Greeks call *Labis*. They stand in a reverential posture, with their eyes fixed on the ground, and their heads in an adoring posture, with their arms laid across. They have no pews in their churches, and perform their devotions standing ; from which the highest dignitaries are not exempt. They have numerous prayers and services for the dead ; and have a fast or festival for almost every day in the year ; and know of no regeneration but baptism.

Their officers are many ; their convents are numerous, and their monks are all priests, who lead a very austere life. They have few nunneries. They have four Patriarchs, who reside at Constantinople, Alexandria, Antioch, and Jerusalem. The Patriarch of Constantinople is at the head of the Church, and is chosen by twelve Bishops, and confirmed by the Sultan. The office is purchased by an immense sum, of the Grand Vizier. It is an honorable and lucrative post, its possessor holding a vast jurisdiction and dominion. He not only decides controversies in the Church, but administers civil justice among the members of his communion. He has the power of excommunicating any member of the Greek Church, and of command-

ing his death, exile, or imprisonment for life. He is in fact the governor of the Greeks, under the Turkish Emperor, and is sustained by his authority. After the Patriarch of Constantinople, the richest is that of Jerusalem, on account of his large profits arising from the consecrated fires in the holy places, &c. The Patriarch of Antioch is the poorest of them all. That of Alexandria is very powerful with respect to the ecclesiastical government, and he makes himself formidable by the execution of his penal laws. He assumes the grand title of *Judge of the Whole World*, as well as that of Pope. But what distinguishes him in a particular manner from the Patriarch of Constantinople, is the advantage which he enjoys of being less exposed to the avarice and resentments of the Turks. His election is carried on without those artifices and intrigues, which are practiced in that of the former, and the votes of the electors are much more free.*

The Greek Clergy are a body of clerical merchants; with them the gospel is bought and sold. From the Primate of Constantinople, who buys his office from the Turk, down to the lowest priest—Simony, extortion, barter, and oppression is the order of the day. Every thing is sold for money to the highest bidder, the clergy charging all they *can extort* from their people for their services; so that the poor Greek can receive no help from his priest without pay; no, not even a place in the Church, or a drop of Holy-Water; and frequently the money must be paid down before the service is performed. “Like Priests, like people.” The cheating, deceptive qualities of the modern Greeks are proverbial. Whether this is to be attributed to the oppressive rule of the Turks; or the example of their Clergy; or what is more likely, their religious belief, is not agreed. (See articles 29, 30, of their tenets.) But these sources of corruption are enough to degrade any people on earth. I think it evident, that the cunning, and duplicity of the Greeks, are attributable to their religious belief, and surrounding circumstances, and not to any special *inherent tendencies that way* in the Greek people.

It is to be hoped that the concessions of the Sultan, made to Great Britain and her allies, in favor of the Christians,

*For changes in this Church since the War, see the Hatti Sherriff.

will greatly lessen the aggressive burdens of the Eastern Churches ; and that the testimony of travelers to their poverty and wretchedness will no longer remain in force. "I have seen churches," says Ricuat, "which were more like caverns or sepulchres, than places set apart for divine worship ; the tops thereof being almost level with the ground. They are erected after this humble manner for fear they should be suspected, if they raised them any considerable height, of an evil intention to rival the Turkish mosques." Four hundred years of this iron bondage has sunk them into the most deplorable ignorance, and moral corruption ; from which my soul prays, "Good Lord deliver them." Thank God a brighter day awaits them. They profess to hold the Scriptures, as the rule of their faith. Till of late, but few of the Greek Churches possessed a copy of that Book ; but they are thankfully received by the clergy and people when put within their reach.*

Next to the Greek Church proper, stands the Armenian Church, which for numbers, wealth, and influence, is foremost in the Turkish Empire.

In the fifth century Nestorion, a Syrian Bishop of Constantinople, advanced the sentiment, that, in Christ there were two distinct natures, and persons, the human and divine, and that Mary was to be called the mother of the man Jesus, and not of God. In opposition to him, Eutches, an abbot of Constantinople, declared that these natures were so united in Christ, as to form but one nature, that of "the Incarnate Word." It was an age when men were fast losing sight of the Gospel, and contending about modes and forms ; and these opposite opinions threw the whole Eastern world into a long and bitter contention, and gave rise to that great division, which continues to this day among the miserable remnant of the Eastern Churches. The followers of the former are called Nestorians ; the latter, Monophysites ; and these latter, are again sub-divided into three portions, the Asiatics, the Africans, and the Armenians. The Armenians are most numerous in the Turkish Empire. They adopt the Apostolic, the Nicean, and the Athanasian, creeds ; they agree with the

* See Marsh's Ecc. History, p. 305. Historical View of all Religion, p. 164.

Greeks on the doctrine of the Trinity, holding three persons in one divine nature, and that the Holy Ghost proceeds only from the Father. But hold with the Monophysites, but *one nature* in the person of Christ, that is, that he is God only, and this they symbolically express by the use of red wine, unmixed with water in the Lord's Supper. They hold the seven sacraments of the Catholic Church, viz. : Baptism, The Lord's Supper, Confirmation, Matrimony, Consecration of Priests, Confession of Sins, and Extreme Unction. They hold the doctrine of the transubstantiation of the bread and wine in the Eucharist, which they administer to all in both kinds ; though they deviate from all other sects, in dipping the bread into the wine. They believe that Christ descended into hell, and liberated thence all the souls of the damned ; but that this liberation was not forever, but only till the end of the world, when the souls of the damned will be doomed to endless perdition. They believe that neither the souls or bodies of any of the saints, or prophets who have departed this life, are in heaven, except the blessed Virgin, and the prophet Elias ; yet singular enough, they follow the Greeks and Latins in offering them prayers, adoring their images, and pictures, and burning lamps and candles before them. They worship barefooted in all their Churches.

The Armenian clergy are divided into monastics, and seculars. The former comprising their Patriarchs, Archbishops, Bishops, Doctors, Monks, and Hermits, live in celibacy ; the secular clergy, i. e., the officiating priests, are permitted and advised to marry. They reject the supremacy of the Pope ; their principal Patriarch resides at Etchmiadzin, or Ekmiazen, near Ervian, in Persia. He resides in a monastery, and has a vast income ; yet his food and dress are said to be on a level with the poorest monk. Under him are three other patriarchs, and fifty Archbishops, with numerous bishops and inferior clergy. The Sultan appoints a patriarch in Constantinople, and one in Jerusalem, but they have little share in the government of the church, compared with the primates of the Greek church, and are the mere tools of the Sultan.

From the time that the Ottomans wrested Armenia from the Mamalukes of Egypt, the Armenians became a nation

without a country or a home, and rather than endure persecution in the land of their fathers, spread themselves all over Asia and Europe. "Armenian merchants are now found established in India, on the islands of the Eastern Archipelago, in Singapore, in Afghanistan, Persia, in every part of Asia Minor, in Syria and Egypt, and in nearly all the countries of Europe. Almost every important fair or mart, from Leipzig, and London to Bombay and Calcutta, is visited by them."

In 1453, the Armenians came as refugees to Constantinople, where the Grand Signor, received them and gave them a patriarch. There are at present (1856) over one hundred thousand Armenians in this city, and they form the merchants, bankers, and capitalists of Turkey. They are her secretaries of State, and fill nearly every office and post of trust in its financial affairs; in fact, they are fast draining through various channels, into their own body, the wealth and power of Turkey; and it is to this interesting people we must look for the future of the Empire. "In fact, the Turk does not attempt to compete with the Armenian or Greek, in trade or agriculture; and being without the means of living afforded by his own industry, he is obliged to borrow from his Christian neighbor—to mortgage his land, and to pawn his goods. If the Christians of those parts of Turkey in which there is a mixed population, were to call in their debts, there would scarcely remain a Pasha, or a Turkish gentleman, who would not be ruined, or a Mohammedan village, which would not pass into the hands of the Armenians, Greeks or Slaves."*

While the Greek Church look to the Czar of Russia, as their friend and deliverer from Turkish oppression, the Armenians can see nothing to be gained by the change, and prefer Turkish rule to a Russian Autocrat. Though this Church is sunk in superstition and ignorance, and even despised and contemned by her own enlightened merchants; yet the dawn of a brighter day has risen upon her. A farewell letter of Mr. King, an American missionary, to the people of Syria, found its way a few years since to Constantinople, and produced great excitement. A council was immediately convened, consisting of all the Armenian monks, priests, bishops,

* See London Quarterly, January 18th, 1854, p. 157.

and patriarchs, of whom several happened at that time to be in Constantinople ; also of all the principal Armenians of the laity, together with the Greek patriarchs. The Bible was produced and examined relative to the truth of Mr. King's statements ; as the result, resolutions were passed reforming the convent at Jerusalem, and suppressing pilgrimages to that place, and all attendance upon the pretended miracles of the Holy fire ; and forbidding any additions to the monks or priests at the Jerusalem convent for twenty-five years. *This was the dawn of a reformation that has been progressing ever since.* Bibles and tracts have been freely circulated by the American and British Christians, and as freely received and read by the noble Armenians, and many of the Greeks.

Dr. Hamlin, an American missionary to Turkey, visited his native country in September 14th, 1856. Previous to his return to that country as a missionary, he declared : " That when he, with his fellows, entered Turkey as missionaries, they were often stoned, and their houses surrounded by a *cordon* of soldiers. Now all this had passed away, and the gospel obtained a ready access to the Armenian, and even the Turk. That when he left them it was amid lamentations and tears. As a contrast, he said eighteen years ago he entered Turkey under showers of stones, and left the country under showers of tears." Says he : " Soon after my arrival, every mission school in the Turkish empire was closed by the anathema of the Greek patriarch. But at this moment there are eighteen schools, averaging each five hundred young persons of both sexes, under more exact Biblical instruction than any similar number in the schools of the United States ; and that from one seminary alone, had gone forth seventeen native preachers. That at first he (Dr. Hamlin) could only gather six or eight persons to hear him ; now there are large audiences ; he named three towns within fifty miles of Constantinople, where the places of worship are too small for the accommodation of the people ; and eager crowds flock to hear the word of Life. He spoke of his early ministry in Turkey, when, as in Apostolic times, he met his people in the darkness of the night, by stealth, in silence. They corresponded in cyphers. One of their communications from church to church ran thus : ' We

are fourteen men, faithful and true. There is death ; but no turning back.' "Probably," said the Dr., "a more eloquent Christian epistle was never written. Thirty-one churches had been formed in various parts of the Turkish empire. Almost every individual of which, had passed under the Bastinado, or through prison, or the "cruel mocking," and other severities which characterized the early Christian converts ; "such persons," said the Dr., "might be relied on ;" but more of this in its place. While we contemplate the falling Crescent, may we not hope it will be succeeded in very deed by the Cross.*

The minor religious sects of Turkey are not of sufficient importance, politically or religiously, to call for any special remarks in this work, and I shall pass to the consideration of the great rival and enemy of Turkey—RUSSIA.

RUSSIA.

The Russian Empire is the largest in the world ; of which it forms a ninth, or according to other calculations, a seventh portion. It extends over the north-eastern part of Europe, over the whole of Northern Asia, and the north-western coast of North America. Its entire area is supposed to include the enormous space of seven million, seven hundred thousand square miles. Its territories in Europe are in length one thousand, nine hundred and sixty miles ; in breadth one thousand eight hundred and fifty. Stretching along the frontiers of the Turkish, Austrian, Prussian and Swedish Kingdoms, and threatening these powers with a *northern avalanche*, of which they evidently stand in fear. Its magnitude may be better understood by saying that it is thirty times as large as Great Britain. In Asia it spreads over a surface in length four thousand miles, in breadth one thousand eight hundred, embracing an area of four million square miles ; but this is a vast inhospitable region, containing a population of only one to every square mile ; and chiefly valuable to the Czar for its mines of gold, iron, copper, antimony, cabalt, mercury and zinc, that abound there.

* See New York Daily Times, September 17th, 1856.

European Russia, the scene of prophetic vision, of which we speak ; is doubtless the vital part of the Empire, the centre of its power. Its surface is one almost unbroken plain ; and geological phenomena, confirmed by tradition, warrant the conclusion that a great part of Central Russia once formed the bed of the sea. It has a greater variety of soil than any other country in Europe ; some portions are almost as fertile as any in the world ; while others are scarcely more adapted for agriculture than the great African desert. Its climate is extremely diversified ; in fact, it is generally said to possess three climates—the cold, the hot, and the temperate. The winter in the northern districts lasts from seven to eight months, and in the southern from five to six. The thermometer usually descends to twenty-two degrees below zero at the end of December, or in January ; even at St. Petersburg, and farther inland, the cold is much more intense. During summer the heat for a few weeks is very great.

The Empire is divided into fifty governments, thirty-three of which are in Europe. The population consists of about sixty-five millions, some say seventy millions, and is composed of people belonging to one hundred nations and peoples, speaking as many idioms, and languages ; of the latter, forty are distinctly recognized in the Russian Empire. But almost all these various races are scattered along its frontiers, and belong either to the Caucassian, or to the Mongolian races, but chiefly to the former. To present the reader with a view of the various people of Russia, I insert the following table, as reliable authority, taken from the London Quarterly Review of April, 1856 :

AREA AND POPULATION OF THE RUSSIAN EMPIRE.

| Natural Divisions. | Area in English Square Miles. | Population in 1846. | Population in 1852. | Mean Population in 1852, for sq. mile. |
|----------------------------|-------------------------------|---------------------|---------------------|--|
| Great Russia,..... | 328,781 | 19,202,900 | 20,403,371 | 62. |
| Little Russia,..... | 150,141 | 11,093,400 | 11,775,865 | 78.4 |
| New Russia,..... | 69,636 | 3,070,700 | 3,259,612 | 33.7 |
| White Russia,..... | 70,399 | 2,767,200 | 2,937,436 | 41.7 |
| Western Provinces,..... | 47,076 | 2,704,300 | 2,870,667 | 60.9 |
| Baltic Provinces,..... | 36,616 | 1,659,800 | 1,761,907 | 48.1 |
| Northern Provinces,..... | 536,226 | 1,338,300 | 1,420,629 | 2.6 |
| Ural Provinces,..... | 447,788 | 10,146,000 | 10,770,181 | 24. |
| Cossack Districts,..... | 123,776 | 1,089,700 | 1,156,736 | 9.3 |
| Poland,..... | 49,230 | 4,857,700 | 5,156,543 | 104.7 |
| Finland, | 135,808 | 1,412,315 | 1,499,199 | 11. |
| Total in Europe,..... | 2,022,477 | 59,360,315 | 63,012,146 | 31.1 |
| Caucassian Provinces,..... | 85,578 | 2,850,000 | 2,850,000 | 32.8 |
| West Siberia,..... | 2,681,147 | 3,500,000 | 3,500,000 | 1.3 |
| East Siberia,..... | 2,122,000 | 237,000 | 237,000 | .11 |
| American Possessions,..... | 371,350 | 61,000 | 61,000 | .16 |
| Total Extra European,..... | 5,261,075 | 6,648,000 | 6,648,000 | 1.26 |
| Totals,..... | 7,283,552 | 66,008,315 | 69,660,146 | 9.5 |

In respect to Race, the population of the Russian Empire may be classed approximately, as follows :

| | | | |
|-------------------------|-------------------|--------------------------------|------------|
| Samaritan Race, | Lithuanic Branch, | Lithuanians and Letts,..... | 2,900,000 |
| | Slavonic Branch, | Russians,..... | 49,000,000 |
| | | Bulgarians and Illyrians,..... | 5,000,000 |
| | | Poles,..... | 6,500,000 |
| | | | 58,000,000 |
| Germans,..... | | 650,000 | |
| Bacian Romans,..... | | 750,000 | |
| Tshuds,..... | | 3,400,000 | |
| Tartars,..... | | 2,150,000 | |
| Mongols,..... | | 250,000 | |
| Munshus,..... | | 100,000 | |
| Hyperborean Races,..... | | 200,000 | |
| Omussian Tribes,..... | | 2,750,000 | |
| Greeks,..... | | 70,000 | |
| Jews,..... | | 1,000,000 | |
| Gipsies,..... | | 30,500 | |
| Miscellaneous,..... | | 50,000 | |
| | | | 12,000,800 |
| Total | | | 70,000,800 |

In respect to religion, there are probably in the Russian Empire 50,000,000 belonging to the so-called *Greek Church*, (i. e. *Byzantine Catholics*) ; about 7,000,000 *Roman Catholics*, (chiefly Poles) ; and upwards of 3,000,000 Protestants (Germans and Tshuds).

Relative proportion of the dominant race to the other races in the Russian dominions :—Slaves to non-Slaves, as 29 to 6, or 4.8 to 1. Russians to non-Russians, as 7 to 3, or 2.3 to 1.

This table may be thought by some, to represent the Russian Empire as more numerous than it really is. Possibly it may ; the writer was evidently astonished at its numbers. See his language, (p. 224) : “ We know that she possesses territories wider than the realms of Tamerlane ; we are told that the troops under her banners are as countless as the host that followed Napoleon, when he was master of Europe.” The same writer truthfully asserts, that “ No other Empire but that of Russia ever succeeded in keeping so vast a portion of the globe a secret and a mystery from the rest of mankind.” And this secret policy is characteristic of the Russian Cabinet.

The whole interior of Russia is inhabited by one sole race, that of the Russians proper. The Russian race alone numbers over fifty million souls, whilst all the other tribes of the empire put together, do not exceed fifteen million. No other State in Europe possesses so numerous a population belonging to one nation. Even France contains but thirty-two million of Frenchmen, out of thirty-six million of inhabitants ; and Great Britain about nineteen million of Englishmen, out of thirty million inhabitants. The thirty-six million inhabitants of Great Russia, speak identically the same language, from the highest classes to the lowest, from the Emperor to the peasant. The dialects of the White Russians, and of seven million of Little Russians, are slightly different, but still comprehensible. To this complete unity of language must be added, the most surprising uniformity of manners.

The population are divided into four classes—namely, the nobility, clergy, freemen, peasants, serfs and slaves, as the former is a mild form of the latter. The nobility of Russia, (of whom there are fourteen classes), with few exceptions, occupy the public offices, none being eligible that do not belong to one of the fourteen classes. The clergy are exempt from taxation and corporal punishment ; privileges which are extended to their eldest sons, who are liable, however, to military service. Every inhabitant of a town, who is neither a noble, nor the property of another, is a citizen, and these are divided into four classes. These living in the country of this class, may be called peasants, and are divided into six classes, which are scattered through the Empire, cultivating its soil, and

enjoy certain immunities, and privileges peculiar to their orders. Below these are the serfs and slaves ; some ten or fifteen million of these are serfs on the crown lands, and labor in the fields, mines, and manufactories of the Emperor ; the rest are owned by the nobles of Russia, who own more than twenty million of souls, and hold them as subjects, or serfs, together with more than one-half of the cultivated soil of the Empire. These men are bought and sold with the soil which they cultivate, a thing of constant occurrence. The Russian nobles have no attachment to the soil they own, and are always ready to sell their estates for the least advantage ; they reside in towns, and seldom frequent their country residence, except for a few weeks in summer ; having but little intercourse with their serfs, they have few attachments to them, and sell them with fewer emotions of sympathy, than is felt by an American planter, when he sells his African slave.

But the serf that cultivates the soil, is thus protected by law :

1st. The master cannot sell the serf without the land on which the serf lives.

2d. Families cannot be separated ; and the unmarried children, after the death of their parents, constitute a family.

3d. The master's power over the body of the serf, extends not to maiming or periling of life.

4th. The master cannot require the serf to marry contrary to his own choice and affection.

5th. He is entitled to the labor of only three days of the week, and cannot require labor on the Sabbath, or on high festivals.

6th. Serfs cannot be held, except by the nobility, and certain privileged classes and persons.

7th. They cannot be held, except in proportion to the master's property in land ; there being required for each serf the possession by the master of twenty acres.

The rule of the empire is the equal division of property among all the sons of the family ; and the effect of this law in a country where personal property is extremely scarce, is such, that with the exception of a very small number of the greatest families, a large fortune never descends in Russia to the third generation. The transfer of property by sale

and mortgage is continual, for owing to the nature of the laws, very little of it is in settlement, and owing to the habits of the nobility, it is rapidly wasted. Hence, the serf is probably the only person in Russia, particularly attached to any particular spot of its soil.

The sufferings of the Russian serf by the caprice of the land-owner, is not to be compared to the miseries he endures in time of war ; unlike the American planter, who does his own fighting, and leaves Sambo at home—the Russian landlord is bound by the law to feed the terrible conscription of the army, year by year, with a per centage of his own peasants. The rule of the Russian army, is twenty-five year's irredeemable duty, with a soldier's probability of a much earlier death. It is a painful sight to see the Russian serf drafted for the army service ; he may try to hide himself, but in vain ; his pursuers detect, and arrest him ; when he is chained, manacled, and driven to a house on the estate, where he pensively awaits the arrival of his doomed comrades, who, together with himself, are marched reluctantly to head-quarters, driven and goaded by blows, as so many beasts of burden. No wonder that *enthusiastic* valor is no element of the Russian soldier ; his natural buoyancy at home (and in this he nearly resembles the Frenchman), is lost in the army, and gives place to the passive, drilled, obedience of the stoic. Though in battle, the Russian soldiery possess none of the fiery valor of the French ; yet for firmness in their ranks, they closely resemble the English, and were the admiration of Napoleon the 1st, who once said, that next to the French, they were the best soldiers in Europe. The Emperor Nicholas bent his giant energies to ameliorate the condition of the serf, and though he did much to set them on a level with free men of the Empire, yet the nobles of Russia uniformly confronted their emperor in this respect, and the *slave power* proved more than a match for the power of Nicholas. But the government is gradually buying up the serfs of the empire, with a view to their final emancipation ; the Emperor advances money on land, at the rate of sixty rubles per serf, and on the first of January, 1842, no less than five million five hundred and ninety-four thousand eight hundred and fifty-

eight souls, or seven fifteenths of the Russian serfs, not belonging to the Crown, were *in pawn* to the government. Nicholas continued this human process while he lived, and doubtless handed down this policy to his successor. Notwithstanding the present policy of the Russian government to emancipate the serfs, yet it is a painful reflection that forty million souls, or twenty per cent of the race of man are at this day, in *one nation*, bought and sold like horses or sheep.

It must be understood that in Russian rent-rolls, the term "*souls*," means exclusively the males on an estate. In every valuation of the agricultural population, however, the unity taken, is the Tiegla of two souls, or more exactly, five persons ; the women and younger children being included.

"The character of the Russian people partakes something of the French, but it has many points entirely its own. They are generally hospitable, industrious, tolerant, cheerful, and good-tempered in their dispositions ; quick, elegant, ostentatious, and polite to excess in their manners. The ostentation and gorgeous luxury of the nobles, probably exceeds that of any other country. The profusion of rare flowers, wax-lights, and servants in livery, exhibited at the *soirees* of the nobles, are almost fabulous. The glitter, and pageantry, exhibited at the coronation of the late Emperor, is in perfect unison with the feelings of the people. They are generally handsome, hardy, and brave ; exceedingly subtle and cunning ; the ingenuity of the serf, exceeds that of the Jew. Peter the Great declared, that a single Russian, was a match for three Jews. But their greatest vices are their drunkenness, and that dishonesty, or propensity for theft, which prevails throughout Russia, and which the late Emperor Nicholas made such constant but ineffectual attempts to reform. Venality and corruption, pervade every grade of society, but are singularly apparent in the Russian officials. The dishonesty of these functionaries, has become proverbial. They seem to be insensible to the guilt and shame of it ; and when a general is degraded to a common soldier, or an admiral to a sailor, for embezzeling the public funds, the usual comment is, "what fools to allow themselves to be discovered." The ships comprising the Russian navy, speedily rot and become unseaworthy, from

being built of green timber, on account of the cheating of commanders, contractors, and subordinate officials. Large bodies of the Russian army exist only on paper, while the public functionaries fatten on the public money, as was the case not long ago, in the mountains of Circassia. A body of troops of some thousands, were placed there by the Russian government, to overawe these warlike mountaineers; years passed on, and the government becoming suspicious that all was not right, sent a reliable person into Circassia, to investigate the facts, and examine the forts. On investigation, it was found that no army, or forts, existed there, only on paper. This fearful state of venality passing down through all ranks of the public functionaries, operates fearfully on the Russian army, and is the frequent cause of great mortality among the soldiery, who are thus deprived of their supplies. This general fraud and dishonesty, may be justly regarded, as an inseparable attendant of the *Byzantine, or Greek faith*, and not an essential element of the Russian character.

But the peculiar institutions, and character of the Russian people, are probably, more truthfully set forth by Baron Von Haxthausen, in his elaborate survey of the social condition of Russia, (Volume 3d), than by any other writer. Hear this author speak of Russian love of country :

"The feelings of the Russians is not so much one of deep attachment to their country, as of ardent patriotism. Their country, the country of their ancestors, the Holy Russia, the people fraternally united under the scepter of the Czar, the communion of faith, the ancient and sacred monuments of the realm; the tombs of their forefathers—all form a whole, which excites and enraptures the minds of the Russians. They consider their country as a sort of kinsmanship, to which they address the terms of familiar endearment, *God*, the *Czar*, and the *Priest*, are all called "Father,"—the Church is their "Mother," and the empire is always called "Holy Mother Russia." The capital of the empire is "Holy Mother Moscow," and the Volga "Mother Volga." Even the highroad from Moscow to Vladimir is called "Our dear mother the highroad to Vladimir." But above all, Moscow, the holy mother of the land, is the center of Russian history and tra-

dition, to which all the inhabitants of the empire devote their love and veneration. Every Russian entertains all his life long the desire to visit one day the great city, to see the towers of its holy churches, and to pray on the tomb's of the patron saints of Russia. "Mother Moscow" has always suffered and given her blood for Russia, as all the Russian people are ready to do for her," (page 151). The reader will call to remembrance the remarkable instance of Russian devotion to their country in the invasion of Russia by Buonaparte, and the burning of Moscow by the Russians.

"Although the first Russian empire, which was governed by Rurik, was founded by Normans, (the Verangians) who must have introduced into Russia the fundamental Germanic institutions, and the principles of the feudal system, yet this system never took root among the Slavonian population. On the contrary, all the popular institutions of Russia assumed the patriarchal character, which is peculiarly adapted to the Slavonian race, and especially to the Russian people, who, in this respect *closely resemble the ancient nations of the East.*

"The social organization of Russia, forms, in all its relations and degrees, one uninterrupted scale of hierarchy, every step of which rests on some patriarchal power. The father is the absolute sovereign of the family, which cannot exist without him. If the father dies, the oldest son takes his place, and exercises the full parental authority. The property of the family is common to all the males belonging to it, but the father, or his representative, can alone dispose of it. Next comes the village or township, which is like an enlarged family, governed by an elected father or starost. This starost is elected for three years. His power is absolute, and he is obeyed without restriction. Again, all the inhabited and cultivated lands of the village, are held in common as undivided property. No portion is ceded as private property. The starost divides the fruits or profits of the whole, amongst them. So again, all these villages, or townships, form the nation—a nation of men equal amongst themselves, and equally subject to the chief of the empire and the race,—the Czar. The authority of the Czar is absolute, like the obe-

dience of his subjects. Any restriction on the authority of the Czar, appears to a true Russian, as a monstrous contradiction. 'Who can limit the power or the rights of a father?' says the Russian; 'he holds them not from us, who are his children, or from any man, but from God, to whom he will one day answer for them.' The mere form of words, 'It is ordered,' has a magical effect on the Russians. They pay the same respect to the agents of the government, whom they regard as the servants of the Czar, and to all their superiors. But their obedience is patriarchal, not servile. Even the mode of address conveys this meaning. A Russian calls *Catiouscha*,—*little papa*,—not only his father or any old man, but the starost, or any of his superiors. The emperor himself is never addressed by the people by any other name. An old serf will call his master 'little papa,' even though he should be a child of ten years old." (Page 217).

And again :—In Russia there is no national or domestic association which has not its centre, its unity, its chief, its father, its master. A chief is absolutely indispensable to the existence of Russians. They choose another father when they lose their own. The starost is elected to be unconditionally obeyed. This must be well understood in order to comprehend the true position of the Czar. The Russian nation is like a hive of bees, which absolutely require a queen bee. In Russia the Czar is not the delegate of the people, nor the legal owner of the soil, nor even a sovereign by the grace of God. He is at once the unity, the chief, and the father of his people. He does not govern by right of office, but, as it were by the ties of blood, recognized by the whole nation. This feeling is as natural to the whole population as that of their own existence, insomuch as the Czar can never do wrong. Whatever happens, the people always think him right. Any restriction on his power, even to the extent of one of the German Diets, would be considered in Russia an absurd chimera. The Czar Ivan IVth, committed the most cruel actions, but the people remained faithful to him, and loved him all the more. To this day he is the hero of the popular ballads and legends of the country. When the Czar Ivan the Terrible, weary of governing, sought to abdi-

cate, the Russians flung themselves at his feet to entreat him to remain on the throne." (P. 163.)

Obedience to superiors, when not voluntarily given, is rigorously exacted ; and the severest forms of corporeal punishment are inflicted. Scarcely a week passes, but witnesses the melancholy spectacle of a train of exiles passing through Moscow to the dreary wilds of Siberia. The fist, the foot, and the cudgel, are the usual arguments used to enforce obedience, from the Autocrat to the serf. In proof of this, hear the same author, who can hardly be expected to exaggerate any social defect of the Russian people :

" Amongst the Great Russians every form of social authority causes itself to be respected *by blows*, which however have not the smallest bad effect on the affections or friendship. Every body beats ; the father beats his son, the husband beats his wife, the landlord or the steward beats the peasants, and all this without the slightest trace of ill-feeling ; indeed the back of the Russian is well used to blows, yet their backs are considerably less hardened than their souls. The blows are painful, and serve to correct them when justly applied. All the officers affirm that the stick ends by correcting the most hardened scoundrels, which is exactly the reverse of what is said of its effects in Western Europe. The application of this punishment in the army is left to the mere pleasure of the officers ; a mere lieutenant can cause one hundred and fifty blows to be inflicted, and a colonel may go to five hundred." (P. 364.)

Passing from the people of Russia, and their habits, let us now briefly consider a few of its principal cities. " Moscow, the ancient Capital of Russia, stands almost in the centre of the Empire, and is still the seat of its nationality. Its population is probably at present not less than four hundred thousand. It is the residence of many of the wealthiest and most ancient families of the nobility. The Kremlin, formerly the residence of the Czars, is at once a fortress, palace, castle, and cathedral. It is a giant amongst buildings, with walls sixteen feet thick, and from thirty to sixty in height, with battlements, embrasures, towers, and gates. The Marquis de Custine ob-

serves, that the Kremlin is the Mount Blanc of fortresses. "I have been," he adds, "over the public gardens planted upon the glaciers of the old citadel of the Czars. I beheld towers, then other towers ; flights of walls, and then other flights ; and my eyes wandered over an enchanted city. It is saying too little to call it fairy-land." Within the walls of the Kremlin, which is in itself a city, are as many as four cathedrals, and thirty-two churches. Within the cathedral of St. Michael, are contained the tombs of all the Russian Sovereigns, to the time of Peter the Great. A railway connects Moscow with St. Petersburg, and other railways leading to other parts of the Empire are in course of construction. Moscow is the most industrious city of the Empire, and is regarded as the Manchester of Russia. It has an arsenal, a large public library, an observatory, a botanic garden, a university, and many literary, benevolent, and scientific institutions. At the French invasion of 1812, two-thirds of this city was destroyed by fire. It is now re-built, with more than its ancient splendor.

St. Petersburg, the real metropolis of the Russian Empire, is situated at the eastern extremity of the Gulf of Finland, and is built partly upon the main land, and partly upon some small islands near the mouth of the Neva. One of its entrances is adorned with a magnificent triumphal arch. The foundation of the city is extremely marshy, and so low as to subject the city to frequent and dangerous inundations of the Neva. In one that occurred in 1824, no less than fifteen thousand lives were lost. *It is feared that the city may at some period be altogether destroyed by these terrible floods.* It was founded in 1703, by Peter the Great, the spot being then occupied only by a few fishermen's huts. Peter selected this spot as an eligible seat of commerce, and a commodious harbor for his rising navy ; he drained its marshes, and built the city, at the sacrifice of tens of thousands of lives, which perished chiefly by the pestilential effluvia of the place. It is still extremely cold and damp. The Neva is generally frozen over for six months in the year ; and during the winter, the thermometer is sometimes thirty degrees below zero. But

this cold season is healthier, pleasanter, and preferred by its inhabitants, to the brief summer, which is so hot, as to be painfully oppressive. The streets of the city are from seventy to one hundred and fifty feet wide, and are mostly intersected by spacious canals, embanked by parapets of hewn stone, and spanned at convenient distances, by arched bridges of elegant construction. The quays along the Neva are very magnificent. The city is one of the most beautiful and striking in the world. Its dimensions no doubt contribute to its reputation ; it is larger than London, being about twenty miles in circumference. Its population amounts to about five hundred thousand, and is said to be composed of twice as many men as women. Amongst the noble monuments which ornament the city, is the bronze equestrian statue of its founder. It stands on a huge block of granite, and looks like the presiding genius of the nation. The finest buildings are the Winter Palace, the Hermitage, Senate, Admiralty, and the Cathedral of St. Isaac. The latter is a building of extraordinary magnificence. For its construction, Finland supplied its beautiful granite and porphyry ; Italy its finest marble ; and artists of all climates mingled their genius to perfect its beauty. Next to London and Hamburgh, St. Petersburg has the most important trade of any city in Europe. In it, the wants of the poor are anticipated, and provided for to a great extent, and the poor suffer little from the cold of winter, while charitable institutions abound, here, and through the Empire. This is a striking feature of Russia !

In the entrance of the Gulf of Finland, and about thirty-one miles from St. Petersburg, of which it is the defence, stands the famous island and fortifications of Cronstadt. Its harbors, docks, and basins have cost many millions of rubles, and many thousands of lives. Its vast port is divided into three parts : one is the military port, and usually contains the greatest part of the Russian fleet ; the second is used for re-fitting ships of war ; and the third for lading and discharging large merchant ships, which on account of the shallowness of the water, cannot approach St. Petersburg. All the ports are strongly defended by ramparts and bastions. In summer, Cronstadt has a population of more than fifty

thousand persons. In winter, during several months of which the port is ice-bound, it is nearly deserted.

HISTORY OF RUSSIA.

A few thoughts on the history of Russia, and its *aims*. We know little of this power until the middle of the ninth century. At that time a free-booter of the Baltic named Ruric either discovered the native city of Novgorod and took it, or was called in (as some say) to defend it against its enemies, and thus possessed himself of it; seized a great part of their country, and founded a Norman dynasty, of which we know but little; but that they repeatedly attacked Constantinople, till they were converted to Christianity in the reign of *Vladimir the Great*, who married the sister of the Greek Emperor, and changed the religion of the nation. He destroyed the idol temples, and caused his people to be baptized by thousands at a time by priests of the Greek Church. Russia was at this period as far advanced in civilization as the rest of Europe, and Kiev, the Capital, was a finer city than London or Paris.

In the thirteenth century, (1223,) the Tartars burst into Europe, and overspread the eastern and southern provinces of Russia. *Dmitris*, in his attempt to recover the independence of his country, failed, and the Great Tamerlane in revenge passed into Russia and burnt the city of Moscow. In 1462, Ivan the Great succeeded to the regal dignity of his ancestors. In 1477, the great Bell was removed to Moscow, and this city became the Capital of Russia. Ivan, the Terrible, first assumed the title of Czar, and announced himself to the other States of Europe, as an independent Sovereign, and Russia came to be numbered amongst the nations. Constantinople had but lately fallen into the hands of the Ottomans, an event much deplored by the superstitious Russians, who regarded it with feelings of religious veneration. To the great delight of his subjects, *Ivan married Sophia, the niece of the last of the Greek Emperors, and adopted as the ensign of his State, the two-headed eagle of the Eastern Empire*,—that symbol having been replaced at Constantinople by the victorious crescent. This alliance

of Ivan with the Greek Princess, Sophia, may be regarded as an event of *great historic importance*. For by it, Ivan and his successors, down to the present Emperor, claim to be the rightful heirs to the dominions and rights of the ancient Greek Emperors of Constantinople. The lapse of ages has not erased this impression from the Russian people, but the sentiment is as familiar as household words. The conquests and influence of Russia westward, are designed to awe Europe into a state of acquiescence to her ambitious designs upon the East. They believe themselves the heaven-appointed regenerators of the East, and *to this object* the ceaseless energies of the Empire are bent. From the year that Ivan wedded Sophia, the Russians have kept a steady eye upon the domes and gilded minarets of Constantinople; and though foiled in her late attempt upon Turkey, by the intervention of England and France; *her policy is yet the same*; to this her *present internal improvements tend*, and she only waits a more favorable opportunity to pounce upon her defenceless prey.

In 1613, the house of Ruric, gave place to Michael Romanoff, the founder of the present royal house of Russia.

PETER THE GREAT, the fourth sovereign of the house of Romanoff, is regarded as the founder of the present greatness of Russia, and venerated as the father of his country. This extraordinary prince ascended the throne 1682, conjointly with his half brother, Ivan. In 1689, Peter secured the supreme control of the empire. His eccentricities, disguises, contempt of all regal forms; his industry, perseverance, energy, and grasp of thought, are familiar to the reader of biography. His first political act revealing his design upon the East, was his taking of Azof from the Turks in 1694. He sent some of the young nobility into Italy, Holland and Germany, to study the useful arts and sciences; went himself, and labored in the dock-yards of Holland, and visited those of England; from whence he was recalled by the information that the Strelitzes, a body of troops resembling the Turkish Janizaries, were in rebellion. He speedily crushed the insurrection, disbanded the Strelitzes, and caused two thousand of them to be executed.

Carefully preserved in the little house occupied by Peter,

on the Neva, is the little boat which the Czar made with his own hands. It is called the *Little Grand-father*, as being the germ of the present powerful navies of Russia. In 1701, he struck a heavy blow at the immense power of the clergy, by abolishing the overgrown dignity of the patriarch of Moscow, and (like Henry the VIIIth of England), declared himself to be the head of the Russian Church. He emancipated the women from oriental seclusion and degradation, and gave them an education in common with the males. He founded schools and universities, and altered the national calender to conform with the rest of Europe. He abolished the national costume, repaired the roads, and made new ones; he established inns and post-offices upon them, and erected milestones; he dug canals connecting the great rivers, and had all the cities well lighted and watched. After being several times defeated by Charles the XIIth, of Sweden, he utterly defeated that famous soldier at the battle of Pultowa. For his wars with Turkey, and his narrow escape from capture and destruction, see page 276. Domestic affliction embittered the latter end of his reign, and the sentence, and death of his faithless son Alexis in prison, casts a shade on the character of this prince. Peter was the first Czar who assumed the title of Emperor and Autocrat of all the Russians. He died, 1725, in the fifty-second year of his age, after a reign of thirty-six years. During that period, he had raised that country from a state of barbarism to a degree of military strength and political importance, which placed her on a level with the first powers of Europe. Peter was a strange compound of vices and virtues. His domestic life will not bear investigation. The great reformer of Russia, and conqueror of Charles of Sweden, was a slave to the lowest passions and appetites.

“Something of his solid public character may be learned from his visit to Paris. Louis XVth had made great preparations for his reception at Paris; but Peter, in the simplicity of true greatness, preferred lodging at a hotel. “I am a soldier,” said he; “I want nothing but bread and beer; small rooms do very well for me, and I hate moving about in State, to tire so many people.” He took care, however, to see all the famous manufactories of Paris, and visited the

most eminent painters, sculptors, goldsmiths, and mathematical instrument makers, from whom he gained much valuable information. Always desirous of gaining useful knowledge, he would frequently stop his carriage, when driving along the roads, and go into the fields to talk with the laborers, making them show him how they used their various implements, and taking sketches of such as were new to him. One day he happened to see a French priest working in his own field. "Look," said he, "at that good country parson; he produces cider and wine, and earns money with his own hands. Remind me of this when we are in Russia again; I will tell our priests of it."*

"During the Czar's visit to London, he was much gazed at by the populace, and on one occasion was upset by a porter, who pushed against him with his load; when Lord Carmarthen, fearing there would be a pugilistic encounter, turned angrily to the man, and said: 'Don't you know that this is the Czar?' 'Czar!' replied the sturdy porter, with his tongue in his cheek, 'we are all Czars, here!' Sauntering one day into Westminster Hall, with the same nobleman, when it was, as usual, alive with wigs and gowns, Peter asked who these people might be; and, when informed that they were lawyers, nothing could exceed his astonishment. 'Lawyers,' said he, 'why, I have but two in all my dominions, and I believe I shall hang one of them the moment I get home.'†

It is said that Peter bequeathed to his successors, an injunction, that they were never to omit an opportunity of extending their conquests in the direction of the East, and of effacing the memory of his disgrace beyond the Pruth. That the cabinet of Russia has done this, witness Europe, and the rest of mankind!!

In 1725, the widow of Peter, Catharine Ist, succeeded him. Her history is romantic. She was a poor orphan, the natural daughter of a peasant girl, and brought up by a Lutheran minister, of Marienberg. For a time she lived as a servant in his family, and at an early age, married a Swedish dragoon. Marienberg was besieged by Peter's troops, who car-

* See Goodrich's History of all Nations; Vol. 2. page 1044.

† See Sear's Russian Empire; page 618.

ried away all the inhabitants. Catharine, or Martha, (as she was then called), was amongst the prisoners,—her husband had perished during the siege. The beauty of the widowed orphan, attracted the notice of the Russian general, Bauer, who took her for his servant, and it is supposed, for his mistress. Prince Menschikoff then became enamored of the beautiful low-born girl, and received her under his protection. She lived with him for some time, when the Emperor accidentally beheld her, and was so captivated by her appearance and manners, that he made her his mistress. While in that position, she obtained so much influence over him, that a few years afterwards, he made her his wife, and two years before his death, crowned her Empress. When Peter was hemmed in by the Turks, near Jassy, by an overwhelming army, a vain attempt to cut his way through had cost him eighteen thousand men, (as we have seen), he shut himself up in his tent, gave orders that no one should approach him, and abandoned himself to despair. Catharine disobeyed the command, and found her husband in strong convulsions, brought on by extreme agitation. Exerting her womanly tenderness, she succeeded in calming him, and wisely proposed that he should negotiate with the enemy. Stripping herself of her jewels, and collecting all other articles of similar value in the camp, she bribed the minister of the Sultan, and saved the life of the man who had raised her from the dust to an imperial diadem. Catharine's brief reign of two years, produced nothing of importance; the government was conducted chiefly by Menschikoff, who had been raised by Peter from a pastry cook's errand boy, to be prime minister. How strange are the vicissitudes of Providence. Thus the largest empire in Europe was ruled by two persons, who had been, the one a maid-servant, the other an errand boy!

PETER THE SECOND ascended the throne in 1727. He banished Menschikoff, and brought the nobility, his old enemies, into power. He died after a reign of three years.

ANNE, Duchess of Courland, a niece of Peter the Great, became Empress in 1730. She listened to cruel counsels;

and is said to have banished to Siberia at least twenty thousand persons. During her reign Crim Tartary was seized and incorporated with Russia ; she died 1740, leaving her cruel minister Biran, or Ivan, Regent of State. But a conspiracy crushed his power, and in turn banished him.

ELIZABETH, youngest daughter of Peter the Great, was placed on the throne 1741. She was an accomplished woman, and her reign was prosperous. Her Court was maintained in great splendor, and some of her nobles became the richest subjects in Europe. Manufactures were improved, commerce flourished, and the good effects of education were felt in the higher circles. She died 1761. In her, the feminine graces did not predominate.

PETER THE THIRD, nephew of Elizabeth, succeeded 1762. He abolished torture in criminal proceedings, and issued admirable regulations for the protection of commerce. His startling reforms, however, in the army and the church, excited the disapprobation of the people. He was an imitator of his illustrious compeer, Frederick the Great of Prussia, whom he admired exceedingly. He attempted reforms without due regard to the prejudices of his subjects. His wife, whom he had married at the request of his aunt, and between whom and himself there existed no conjugal affection, it is said, conspired against him, compelled him to abdicate, and confined him in prison, where he was soon after murdered, not without suspicion that the hand of Catharine was in the whole matter : self-defense led her to this course. He reigned six months.

CATHARINE THE SECOND.

CATHARINE THE SECOND, his widow, succeeded him 1762. Catharine possessed a cultivated mind ; she was handsome, and fond of pleasure, in which she indulged to guilty excess ; at the same time she was clever, ambitious, and bold, and withal unscrupulous in her foreign, home, and domestic policy. She was the great regenerator of Russia after Peter the First, but with a more enlightened mind, and under more favorable circumstances. She revived the policy of Peter, and

gave the Russian Cabinet that steady aggressive course it has ever since maintained, especially toward Constantinople and the Mediterranean. She first tried her hand on Poland, and in 1763, on the death of Augustus the Third, procured the election of one of her favorites king of Poland. She had found an entering wedge, and followed up her advantage with consummate skill, till after several partial partitions; in 1795 she extinguished the independence of that nation. She was, with little intermission, constantly at war with the Turks, and almost always successful. Her troops took possession of Moldavia and Wallachia; but were unable permanently to retain them. She launched upon Russian waters a fleet, the first in its history, and with it defeated the Turkish navy in 1770. By the peace of 1774, Azof and Taganrog were ceded to Russia; and the Crimea was declared independent of Turkey. In 1785 she took it to herself, and to this day it forms a part of Russia. Europe now became alarmed at the progress of Russia, and England and France instigated Turkey and Sweden to declare war against her. But the result was contrary to the expectation of Europe. The Turks were defeated everywhere; they lost Ockzakow; Suwarrow took Ismail by storm in 1790, with a fearful massacre of the garrison; and another Russian army entered Georgia. In 1790, Russia and Sweden made peace. In 1792 the peace of Yassi extended the frontiers of Russia to the Dniester. Her ships navigated the Black Sea, and Dardanelles. And now for the first time the Christian States were alarmed for the safety of Turkey; Statesmen fearing the Ottoman Empire might be eventually dismembered and swallowed up by Russia. Indeed it is probable Catharine named her second son Constantine with a view of eventually placing him on the throne of Constantinople.

Catharine began to turn her attention towards France, and had promised to send troops to join the coalition against that country, when on the 17th of November, 1796, she died of an apoplectic fit, after a reign of thirty-five years. *France may here learn the policy of the Russian Cabinet, to be pursued toward her.* And through her, she probably hopes to reach Great Britain. With a change in the sovereign comes no

change in the foreign policy of Russia ; in this respect, like the laws of the Medes and Persians, it changes not. In the late alliance with Great Britain, the French Emperor *appears to have anticipated the policy of Russia*, and acted accordingly. The real obstacle in the way of Russian designs upon Constantinople is Great Britain ; which she cannot directly assail by reason of her geographical position, and immense navy ; hence France is the field for the diplomacy and intrigue of the Russian Cabinet. Should Russia succeed in detaching the Cabinet of Paris, from that of London, a union of the continental Emperors in defense of royal rights, is not improbable, and Russia may again hope to gain her coveted prize. Should this Giant of the North, succeed in planting one foot upon Constantinople, he would put his other upon Paris, and while with one hand he grasps London, he may, stretch the other across the Atlantic, and grasp the free States of North America, whilst his gloomy shadow would darken the two hemispheres, and civil and religious liberty stand aghast !

But to return. The internal administration of Catharine displayed much prudence and skill. She ameliorated the condition of the serfs, and deprived the Nobles of the power of putting them to death ; she encouraged colonies of Germans to settle on the waste lands of the Empire ; reformed the judicial system ; organized proper courts, and gave suitable salaries to the judges, in order (as she publicly told them,) that they might be placed above temptation. She encouraged instruction, and established schools in all the provinces, with numerous higher schools. Catharine did all she could to promote communication and commerce between the countries subject to her sway, and with foreign States. She commenced digging the canals that now connect the Caspian with the White Sea ; founded numerous towns, docks, arsenals, banks, and manufactories, and employed learned men to explore the interior and remote parts of her Empire. She encouraged learning and learned men, and was herself a respectable writer. The private life of Catharine, if we may credit history, was the reverse of her public career ; but the reader should pause, to discriminate between the evidences of history, and the detractions of envy.

PAUL succeeded his mother, Catharine II^d, in 1796. He was a weak, suspicious, capricious, and tyrannical Prince. He joined the second grand coalition against France, but afterwards abandoned his allies and concluded peace with Bonaparte. He was about to engage in a war with England, when he was seized by a band of conspirators and strangled in his palace. Paul left four sons: Alexander, afterwards Emperor; the Grand Duke Constantine, who died in 1831; the late Emperor Nicholas; and the Grand Duke Michael, who died in 1849.

ALEXANDER.

ALEXANDER became Emperor in 1801. He was a mild, talented, and beneficent sovereign, and anxiously sought the welfare of his country. The history of this Prince is the history of Europe for the first quarter of this century. When Alexander came to the throne he found himself engaged in a war with England, which had broken out in the course of the preceding year, and greatly embarrassed the commerce of Russia. He immediately adopted a pacific course towards that power, and disbanded an army of forty-five thousand Cossacks, whom his father had collected for the purpose of marching over-land to India: the two powers signed a peace June 17th, 1801. Alexander invaded Georgia, then under the protection of Turkey and Persia, and at the people's request annexed it to Russia. In 1805 he concluded a treaty with England, against France, to which Austria, and Sweden soon became parties. He succeeded in bringing over the King of Prussia to the coalition. Alexander, in company with the King and Queen of Prussia, visited at midnight the tomb of the great Frederick, and after having kissed the coffin, is said to have solemnly joined hands with his brother sovereign, and pledged himself that nothing should ever break their friendship. *Subsequent events have proved the lasting union of the two houses.* But the great Corsican, after a series of victories over his enemies, gained a decisive triumph at the battle of Austerlitz, and crushed the coalition in 1805. In 1806, the Russian forces poured into Moldavia and Wallachia.

Alexander tried the fortunes of war again against Napoleon, who prostrated the Prussian Monarchy at the destructive battle of Jena. And in 1807 defeated the combined forces of Russia and Prussia at the battle of Friedland ; which led to an interview five days after, between Bonaparte, and Alexander, on a raft in the middle of the Niemen, at Tilsit. Peace soon followed ; but the two lions could not agree as to their respective shares of the spoil of Europe and the East. Alexander now declared war against his former ally, (England.) Turkey, though supported by France, had for some time been hard pressed by the united military and naval operations of England and Russia ; but upon Alexander's coalition with the French Emperor, a truce was concluded between Turkey and Russia, and the Turkish Empire was saved *for the present*, from the ruin which threatened it. A war with Persia, commenced in 1802, continued still with varied results. In 1809 Alexander wrested Finland from the heroic Gustavus of Sweden, and annexed it to Russia. He had before this, wrested Bessarabia from the Turks, after three savage campaigns, and annexed it to Russia.

Napoleon's "continental system," by which England was to be reduced, by having all the ports of Europe closed against her, inflicted enormous injury upon the trade of Russia. Alexander, therefore, refused to support it, and this led to a rupture between the two courts. The result was, the invasion of Russia, by Napoleon, in 1812, with an army of nearly half a million of men. Such a host of warriors had not been seen in Europe since the days of the crusaders, when the Christian nations poured their thousands upon Palestine, to rescue the tomb of Christ from the Infidel Turks. But Alexander had armed for the French onset, and had made up his mind "never to sign a treaty of peace while he (Napoleon) was on Russian ground ;" says he to Bernadotte, then crown prince of Sweden, "should St. Petersburg be taken, I will retire into Siberia. I will then resume our ancient customs, and, like our long-bearded ancestors, will return anew to conquer the empire." "This resolution," exclaimed Bernadotte, "will liberate Europe." The result proves the inflexible will of the Emperor. On the 7th of September, was fought the first great

battle between the two powers, the battle of Borodino, in which twenty-five thousand men perished on each side.

Napoleon, victorious, pushed on to Moscow; and on the 14th, entered the city, but stillness, silence, and solitude, reigned around; soon the silence gave place to the roaring of the flames of the city: the Russian governor had set the city on fire in several places,—the flames spread with fearful rapidity; the streets were arched with fire, and the hot air was suffocating. The French fled before the devouring element, which remained for four days undisputed master of the city, and in that time, destroyed the work of centuries. The Russian armies now threatened the French rear; and a month afterwards, commenced the fearful retreat of the invading army, the details of which can scarcely be read without sensations of sickness, shuddering, and horror. The result is well known; three hundred thousand Frenchmen perished in this fatal campaign.

The fugitive Napoleon, who knew better how to conduct an advance, than cover a retreat, fled to France with his shattered remnant of one hundred and fifty thousand men; and the proud Napoleon publicly confessed, that, with the exception of the imperial guard, he had no longer an army. Alexander fought his way to Paris, and avenged his country's wrongs by entering that capital in triumph. The conquerors having decreed the captivity of Bonaparte, and the restoration of the Bourbons: Alexander, and the king of Prussia, visited England, and Holland, and thence St. Petersburg. In 1815, Alexander headed the holy alliance, (so called) in which Russia, Austria, Prussia, and France, combined *professedly*, for the preservation of peace, on the *principles of Christianity*; but, *in reality*, to crush civil and religious liberty throughout Europe.

Poland had now become indissolubly united to Russia by the guaranty of the sovereigns of Europe. The insurrection of the Greeks in 1820, although publicly condemned by Alexander, was attributed by Turkey to the secret encouragement of Russia. Many of the officers and nobles of Russia, had visited France and England, and there received views of civil and religious liberty, that made them restless under the rule of the Autocrat. These sentiments spread through the army,

and the nation, and threatened to dismember the empire ; the knowledge of this, imbittered the last days of the Emperor. In 1825, Alexander visited the Sea of Azof, and the Crimea, where he contracted an intermittent fever, of which he died. The Crimea seems fatal to the sovereigns of Russia. Alexander died through the noxious effluvia of the place—producing fever ; and Nicholas, his brother, died through the pressure of accumulated defeats and reverses sustained there. Alexander was more of a soldier than a statesman ; with all the courage, and skill of Peter, or Frederick the Great ; unlike them, he knew not how to repair the reverses of war, and to restore a shattered state to internal prosperity and power. He died childless, at the age of forty-eight.

NICHOLAS.

The Grand Duke Constantine was the rightful successor. But Alexander had left a sealed packet, which contained a peremptory command to proclaim Nicholas as the future Emperor ; it remained a family secret known only to Alexander, Constantine, and their mother. Constantine had tendered his resignation in favor of his brother Nicholas, to his father, who had accepted it, and sealed the document in the above package. On the news of his father's death, Nicholas swore allegiance to his brother Constantine on the Gospels and the Cross. The news of his father's death, and of the resignation of Nicholas, was forwarded to Constantine, who for nearly two days hesitated to resign the throne to his brother. But he at length sent his final decision to St. Petersburg, with his oath of allegiance to his brother Nicholas. The package was produced and read, but still Nicholas refused, alledging that the resignation was not made public, and that no action had been taken upon it. His ministers urged, but Nicholas persisted in his refusal. They however solved the difficulty in which they were placed, by acknowledging one brother, while they proclaimed the other. "You are our Emperor," said they. "We owe to you absolute obedience. Since you command us to recognize the Grand Duke Constantine as our legitimate sovereign, we have no alternative but to obey."

A singular contest continued for three weeks between the two brothers, each urging the other to accept the throne! A scene new in the history of crowns; finally Nicholas *consented* to be sovereign of Russia!

NICHOLAS, the Emperor of all the Russians, having succeeded to the throne in December 1st, 1825, was crowned at Moscow, in 1826, and the year following was crowned king of Poland. Nicholas ascended the throne, not without the shedding of blood. An insurrection had broken out in the army, and among the nobles, professedly in favor of Constantine; the troops were under arms, ready to strike the blow; blood had already been shed, and the hostile troops were gathering around the palace, ere Nicholas was aware of the fact. A moments irresolution, and all was lost; he did not waver. Repairing with his beloved wife to the palace chapel, he joined with her in prayer for the safety of the empire; then putting himself at the head of a regiment of Horse Guards, he hastened to give battle to the insurgents in Isaac-Square. While the engagement lasted, the Empress could hear the incessant roar of the cannon, while prostrate in the chapel, she implored heaven for the safety of her husband. Giving hasty orders to collect such troops as could be depended upon, Nicholas took his son, a delicate child of eight years, by the hand, and descended to the body-guard, who kept watch at the gates. "I confide him to your care," said he, delivering the terrified boy into their hands. They passed him along the ranks, and swore to die in his defense. At the head of a body of troops, he marched to meet the insurgents. Meeting a body of the mutineers, he accosted them with the customary emphatic salutation: "Good day, my children." They halted in surprise. "To the right about march," he promptly added, and they mechanically obeyed. The Senate House, the Winter Palace, and the Arsenal, were now attacked by the soldiery, and, with their immense munitions of war, nearly fell into their hands; and, but for the absence of their leaders, who were not found at their post, (they had quailed at the danger, and shrunk from its responsibilities), St. Petersburg and the Empire, might have fallen into different hands. The Emperor now stood con-

fronting the insurgents with superior forces. It had been merely a question of time ; and they had lost. Unwilling to shed the blood of his people, he sent General Milardavich, an aged veteran, whose chivalry had won for him the title of the "Murat of Russia," to expostulate with them ; he was shot down, while hurrah for Constantine, and the Constitution, rang through their ranks. He next sent the Metropolitan of the Church, to remonstrate with them ; but his feeble voice was drowned by shouts and martial music, and his gray hairs and sacred office, failed to shield him from the insults of the soldiery, and he returned trembling, though unharmed.

The stern Nicholas now ordered the attack ; but the insurgents kept their ranks, and repelled every charge of the cavalry of the Guards. Night was fast approaching. The Czar ordered up the cannon, and pointed them at the dense masses ; while the lighted matches, the signals of death waved in the dusky air, again, they were ordered to disperse ; but they stood firm. A volley was fired over their heads, which was re-echoed by "Constantine forever." The cannoneers were ordered to fire point blank. The murderous iron plowed through their ranks ; they wavered, hesitated, disaffection seized them, and all was lost. The victory was won, and Nicholas was Emperor of Russia. The Czar flew to the palace chapel, and threw himself into the arms of his wife, who, together on their knees, offered up thanks to the God of battles, for their signal success. A proof of the conjugal attachment of the royal pair, which never terminated, till his cold hand clasping the hand of the Empress, became palsied in death ! But the scenes of this day were never erased from the memory of the Emperor : *henceforth he became the enemy of constitutional freedom everywhere, and in every form, and conscientiously the friend, and firm support of unconstitutional Monarchy throughout Europe* : and thus the principles of civil liberty, as explained by the pen of Voltaire, and the French Infidel republicans, became the chief impulse to the power of the Autocrat ! *French anarchy under the guise of liberty*, has filled Russia with a *real dread* of every form of civil and religious liberty. Influenced by these motives, he (Nicholas) has steadily espoused the cause of monarchy, even at the

sacrifice of the political power of Russia ; as in the case of Hungary, *which was neither a brilliant feat of arms, nor a sagacious stroke of policy* ; as by this act, Russia had nothing to gain, but much to loose. Contrary to the national sympathies of the Russian people, who regarded Austria with hereditary dislike, he, in defense of Absolutism, crushed the noble Hungarians, and thus strengthened a dangerous neighbor, and thereby incurred the odium of mankind, and the eternal hatred of the Magyar people. This fearful policy of a people so centralized, and aggressive, as the Russian people are, is to this day, telling fearfully on the liberties of mankind.

Constantine was made Viceroy of Poland ; and Nicholas set himself to reform the Empire. To subdue the progress of democratic principles, and to form the nation to obedience : he reduced the whole population to the strictness of military rule, and erected the nation into a vast military camp. The universities and schools were placed under the superintendence of military men, and the pupils studied in uniform. The medical and surgical schools of St. Petersburg, were entirely controlled by the minister of war ; and officers of the army presided in the councils of the clergy. The construction of roads, and canals of every description, the working of the mines, and the charge of the public buildings, were all subjected to military regulations. But the conduct of the late war, proves, that success in arms depends more on the valor and patriotism of a free people, than the empty pageantry of a forced, and drilled military camp. The unstatesmanship of Constantine, goaded Poland to a revolt, which Nicholas quenched in blood, and abolished forever a constitution he had sworn to defend. Believing the *constitution* of Poland the cause of its revolt, he tempered the severity of a Despot, with the sympathy of a man for his suffering fellows, and in dooming the heroic Poles to the snows of Siberia, he followed what appeared to him, the dictates of a stern necessity.

In 1848, when the thrones of Europe trembled, Nicholas adroitly maintained his equilibrium with firmness, and marshaled his Empire on the side of legitimacy ; till Kossuth, Gorgey, and captured Hungary, followed his triumphal car, amid the sighs and tears of Europe. But his cherished ob-

ject was the conquest of Turkey, and the command of the Dardanelles and the Black Sea ; and to this he bent his energies.

Nicholas was an Autocrat by conviction and faith, rather than impulse or inclination ; he found the nation dissolving by corruption, and imperial lassitude, and he heartily believed that a vigorous and inflexible Czar-ship could alone save and consolidate the Empire. In the early part of his reign, he yielded to the counsels of his ministers, and was guided by their superior information and experience. But by degrees, he grasped the reigns of Empire with a strong hand, using his advisers as instruments to accomplish his plans. His uninterrupted successes at home, and abroad, strengthened his confidence in his own abilities. The war with Persia in 1826, and with Turkey in 1828, added large provinces in Asia to the southern frontiers of his Empire ; the conflict with Poland had strengthened his authority at home ; he now assumed a defiant attitude to the western powers, and for the first time wounded the pride of the modern, *Tyre of the West*.

In 1837 the Vixen, an English vessel, was detected carrying gunpowder, a contraband of war, to the Circassians, who were in arms against Russia. The vessel was seized, confiscated, and the crew thrown into prison. This act roused the indignation of England, and produced a terrible excitement in the British Parliament. Lord Durham was sent to St. Petersburg to demand satisfaction ; but his mission was treated with contempt ; and the Emperor, with an imperious air, and a loud and haughty tone, thus addressed the British Minister, at a public ball, in the hearing of all around him : "*I am right,*" said he, "*in confiscating a contraband of war, whatever be the flag which covers it ;* and I shall give no satisfaction. Go to war if you like. I am well aware that you can destroy my fleets, and burn some of my harbors and cities ; but pray make a descent upon Russia, and I can promise you a warm reception." But the wounded pride, and cool, steady, calculating policy of England, never lost sight of Odessa, the scene of this alleged outrage, till in April 22, 1854, she saw a great part of the city reduced to ruins by the broadsides of her navy. And here the reader may find a key to this most

singular event of the war, namely, the *partial destruction* of this important city, when evidently at the mercy of the allies, and its destruction appeared essential to their success. But British pride was avenged, and the city was spared from total ruin.

The British armies descended upon Russia in the Crimea, and the "*warm reception*" of the Czar proved a failure. The defeat of his armies, the destruction of his fleets, and the dismantling of his forts, wounded the Emperor's pride, and dried up the fountains of his life ; while haughty England exults in the avenging of her wrongs. These events strikingly exhibit the machinery of Providence ; and Nicholas of Russia among the moderns, as well as Nebuchadnezzar among the ancients, will stand forth as historical monuments to the great truth, that "he that exalteth himself, God will abase." From 1848, when the thrones of Europe trembled at his feet, to the commencement of the Eastern war, he triumphed in the cabinet, and in the field. And at a period of life when nature calls for rest, and retirement, Nicholas prepares to consummate the designs of Russia, and seize the Capital of the Turks. He had more than once sounded the British Cabinet, in view of seizing the "sick man's" estate, (Turkey) ; and though they evinced no desire to share in the spoil ; they left an impression upon his mind that they would passively witness the dismemberment of Turkey, rather than encounter his arms. Nor could he see how France and England could bury their national hostility, and, forgetting their long and bloody wars, unite for their mutual defense against the encroachments of Russia. Relying upon the fidelity of Prussia ; aware of the weakness of the smaller German States ; he had little to fear from Austria, whom he had lately rescued from the sword of the Magyar ; gratitude to the Czar, and a small part of the "sick man's estate," he fondly believed would draw her to his standard, or lure her to a pacific course. With these convictions Nicholas plunged into a war, (or adopted a course that infallibly led to it,) that ended in his death, and with him, the prestige of Russian greatness ; and which, for a time, at least, checked her progress toward Turkey.

Nicholas inherited from his father Paul a violent and irri-

table temper, which was easily roused to boisterous passion. He was aware of his fault, and easily pacified. His accomplished wife exerted a powerful, soothing influence over the turbulent temper of her husband ; as the following statement will illustrate :—"The Emperor met each minister at least once a week to decide upon the affairs belonging to his department ; unpleasant subjects were often discussed, and the anger of the Czar gave vent to loud and angry words. The Empress occupied a room directly under the Cabinet of Nicholas; and connected by an interior winding stair-case. Here during the hours of ministerial audiences she always remained ; in this room the Empress could easily hear any noise in the room over-head, and as soon as she noticed that the voice of the Emperor rose to an angry tone, she would call "Nicholas ! Nicholas !!" who hearing the warning of his fair conjugal monitress, would run down stairs, and having calmed his wrath, would return with an even temper to resume his work."

Though possessed of a naturally strong constitution, in the language of Mr. Mandt, his private physician, "He treats it like an enemy, and in spite of his age does not deny himself any excess." In his latter years he was subject both to gout and bilious attacks ; the latter is a disease which is almost inseparable from violent temperaments, and these were almost invariably renewed at each reverse he experienced, and every obstacle he encountered. At the commencement of the war the majestic Nicholas stood erect, and his martial bearing showed no signs of premature decay ; but as difficulties thickened around him, his countenance evidenced signs of restlessness and care, and the Emperor was evidently sinking beneath the Herculean cares and labors which a conflict with the greatest nations of Europe imposed upon him ; and what evidently preyed upon him worst, was the want of his usual success. In war as well as in diplomacy, at Inkerman as at Vienna, his reputation for invincibility and infallibility had received a serious shock.

In spite of the rigor of the winter, which was almost insupportable at St. Petersburg, the Emperor Nicholas did not cease to brave the inclemencies of the weather ; to review the

troops ; to go on the ice to inspect the fortifications of Cronstadt ; in a word, to develope every means of resistance to an attack which grew increasingly formidable. Amidst the tempest which he had raised he sacrificed to the exigencies of war the family affections to which he was always so sensible, and for the second time sent his two younger sons to Sebastopol—the Grand Duke Nicholas, and the Grand Duke Michael. His second son, the Grand Duke Constantine, whose vigorous character is reflected in the varying lines of his expressive countenance, was sent across the snows to act at points nearer home, as the energetic interpreter of the Imperial will. The Grand Duke Alexander alone remained at the side of his father, who for several years had been instructing him in the management of affairs.

On the 14th of February the Emperor experienced an attack of the influenza. His physicians wished him to abandon his out-of-door labors ; but he paid no attention to the recommendation. To all remonstrances he only answered that “he had something else to do than to take care of himself.” For more than a year past he had manifested forebodings of his approaching end, often remarking that he had attained and even passed the number of years which God grants to those of his race, and that his end was not far distant. He had a singular dread of corpulency, and dieted accordingly. About the 18th Dr. Mandt gained the reluctant consent of the Emperor that another physician should be in attendance. On the 19th, by Dr. Mandt’s order, the Emperor kept his bed. The Empress was also confined to her room ; and as her apartment and that of her husband were on different floors, the august invalids had no direct communication. The state of the Emperor’s health grew daily worse ; he no longer slept ; his cough was incessant ; but still, repose was intolerable to him. A review of a corps of Infantry of the Guard, which was about to proceed to Lithuania, had for some time been announced ; in spite of the most intense frost he declared his resolution of holding the review on the 22d. “Sire,” said one of his physicians, “there is not in the whole army a military surgeon who would permit a common soldier to quit the hospital in the state in which you are, for he would be sure

that his patient would re-enter it still worse." "'Tis well, gentlemen," answered the Emperor, "you have done your duty, now I am going to do mine," and upon this he entered the sledge. In passing along the ranks of the soldiers his air of suffering and continual cough betrayed his condition. On his return he said, "I am bathed in perspiration." Before going home he called upon Prince Dolgorouki, the Minister of War, who was ill, and more prudent for him than himself, he urged him not to go out too soon. He passed the evening with the Empress, but complained of cold and kept on his cloak.

The imprudence of the Emperor, brought on a severe relapse, and from that time, he remained in his little working cabinet, whence, for some days, he continued to issue orders respecting the defense of Sebastopol, and the other emergencies which arose. His uneasiness and depression were much increased by the unsuccessful attack of Russia against the Turks at Eupatoria; and on the first of March, his powerful intellect was shaken, and some delirium was observed.

When hope seemed to be at an end, the Empress, who had quitted her own apartment to attend upon him, prevailed upon herself, by a violent effort, to propose to her husband to receive the Sacrament. At the beginning of Lent, he had commenced the religious exercises of the season, and from Monday to Thursday, inclusive, had daily been present at divine service. Yet, notwithstanding his weakness, he would not sit down, although requested to do so by the Archpriest Bajanoff. Advancing disease compelled him to suspend his attendance. The Empress availed herself of this circumstance. "Since," said she, "you have been unable to complete your religious duties during the past week, and to receive the Sacrament, would you not do so now? Although the state of your health presents no danger, yet many examples show us the consolation which God sends to the sick through the Holy Communion." "No," he replied, "I cannot approach so great a mystery in bed, and undressed. It will be better when I can do it in a suitable manner." The Empress said nothing, but he soon observed that she was in tears. "Do you weep?" said he. She answered that she did not. A few minutes af-

terwards, she commenced repeating the "Lord's Prayer" in a low voice. On her uttering the words—"Thy will be done in earth as it is in heaven," the Czar exclaimed, "Forever! forever! forever!" "Why," he added, "do you pray?" "I pray," she responded, "for the recovery of your health." "Am I then in danger?" "No," was her reply; for she had not the courage to speak the truth. "You are much agitated and fatigued," remarked the Emperor, "go and take some rest." The Empress then retired.

About three o'clock in the morning, the Emperor addressed Dr. Mandt in these terms: "Tell me candidly what my disease is; you know that I have always enjoined you to forewarn me in time if I fell seriously ill, in order that I might not neglect the duties of a Christian." "I cannot conceal from your Majesty," said the physician, "that the disease is becoming serious; the right lung is attacked." On this the Emperor asked: "do you mean to say that it is threatened with paralysis?" The doctor replied, "If the disease does not yield to our efforts, such may indeed be the result, but we do not yet observe it, and we still have hopes of seeing you restored." "Ah," said the Emperor, "now I comprehend my state; now I know what I have to do."

The Emperor dismissed his physician, and summoned Alexander, the hereditary Prince. He calmly imparted to him his hopeless condition, adding, "I trust you have not yet said, and will not say, anything to your mother. Send for my confessor." The Archpriest Bajanoff was already in the Palace. The Empress entered at the same moment, and when the Priest began the prayers which precede confession, the Emperor gave his blessing to her and his son, who were kneeling by his bedside, and they then withdrew.

The confession being ended, the Emperor made the sign of the Cross, and said: "I pray the Lord to receive me into his bosom." According to his desire, the communion was administered to him in the presence of the Empress and the Czarevitz, and he received it in the full possession of his consciousness, with pious compunction and perfect resignation. Having recited the whole *Credo* with tolerable firmness of voice, he next sent for the Czarevna, the Grand Duke Constantine,

Nicolaiewitz, the Grand Duchess Alexandra—Josephowna, Marie—Nicolaiewna, Helene—Pavlonia, and his grandchildren, all of whom were sitting in the adjoining apartments. He announced to them with firmness his approaching end, took a separate leave of each, and gave them his blessing. The words which he uttered at that solemn moment will remain graven in the hearts of all who heard them. The Empress exclaimed, "Oh, God! could I not die with you?" He said, "You must live for them," and turning towards his successor, he thus continued: "*You know that all my anxiety, all my efforts, had for their object the good of Russia; my desire was to labor till I could leave you the Empire thoroughly organized, protected from all danger from without, completely tranquil and happy; but you see at what a time and under what circumstances I die.*" (The reader will see in the Emperor's dying charge to his son and successor, his *solemn convictions of duty* in reference to his attempt upon Turkey.) Such however seems to be the will of God; your burden will be heavy." His son, the future Czar, answered him in tears: "If I am destined to lose you, I have the certainty that above also, you will pray to God for Russia and for us all, and you will ask His aid that I may be able to sustain the burden *which He will have imposed upon me.*" The Emperor then said, "Yes, I have always prayed for Russia, and for you all. There also I will pray for you. Do you," said he, addressing the entire circle which surrounded him, and pointing to the Empress, "remain always as hitherto, closely united by family love."

The Emperor afterwards sent for Count d' Adlerberg, (the Comptroller of his Household,) Count Orloff, and Prince Dolgarauki, the Minister of War. He thanked them in affecting terms for their faithful services and tried devotion, *recommended them to his successor*, gave them his benediction, and bade them farewell. He next wished to see his domestic servants, and the old Grenadiers of the Palace, and addressed words of consolation and encouragement to each of them. To Madame Rohrbeck, First Bedchamber Woman to the Empress, he said: "I fear that I have not sufficiently thanked you for the care which you took of the Empress when she

was last ill ; be to her for the future what you have been in my lifetime, and salute my beautiful Peterhoff the first time you go there with her." Then addressing the Czarowitz, and Count d' Adlerberg, he gave his last orders concerning his obsequies ; selected himself the apartment of the ground floor of the Palace where his mortal remains were to be laid out, as well as the position of his tomb in the Cathedral of the Apostles Peter and Paul. He ordered that his funeral should be conducted with the least possible display, and to dispense with splendid and costly ornaments when he was laid in state, in order to avoid an expenditure which could ill be spared from the requirements of the war.

He desired that his approaching death should be announced by telegraph to Moscow and Warsaw. While he was occupied in these mournful duties, with the same firmness as he would have engaged, in full health, in the government of the Empire, it was announced that the son of Prince Menschikoff had arrived with letters from his father. Though from the field of war, he refused to notice them, saying, " Could even that attach me again to earth." It seemed that from that time he considered himself to have abdicated, and resigned all his power into the hands of his successor. The day before, the Emperor had kept his eldest son for several hours alone, near his bed, to give him his last directions. His second son, the Grand Duke Constantine, had been present during a part of the interview. Two or three times in the course of that last and solemn conversation the Duke Alexander, strangely impressed with what his father said, went into the next room to write down, on the spot, the exact words which he had heard. On the 2d of March, at noon, after having remained for more than an hour without being able to articulate a syllable, and scarcely able to breathe, Nicholas recovered for a few minutes the power of speech, but could only recommend to his son Alexander to thank the garrison of Sebastopol in his name. Nearly the last words he articulated were in French, (and though comparatively dark, they are highly important, and ominous.) "*Say to Fritz,*" (his brother-in-law, King of Prussia,) *to remain the same for Russia, and not forget the words of Papa."*

The dying Emperor still preserved his consciousness when the confessor began the prayers for those in the agony of death, and he repeated them after him with a weak but calm voice. Speech soon failed him—he made a sign for the holy father to approach, pressed his hand, kissed the cross suspended about the confessor's neck, and gave it to be understood, by motions of his eyes and hands towards the Empress and his successor, that he was praying for them. Up to the last moment he did not relinquish the hands of the Empress and his heir, and while still pressing them, he expired, at twenty minutes past noon !

Thus ended the life of the Emperor Nicholas, on an iron bedstead, and a bed of hay, and having for a coverlet a soldier's cloak, in a little room destitute of the trappings of royalty, and more resembling a mechanic's study, than the bed-chamber of a dying prince. Showing in his last moments, in presence of impending, and, till lately, unexpected death, a stoical resignation, and an empire over himself, for which the violence of his temper had not prepared the world to expect : Taking a last leave of his family, his friends, and servants, with an affection and tenderness which would have been remarkable in a man of the mildest nature, yet able to tear himself from these emotions to dictate to his son his last instructions, and to open to the inheritor of his power the deepest secrets of his policy. *These secrets Alexander IId alone knows, and it is by his conduct that Europe must learn them.*

Rapidly flew along the electric telegraph to all the Capitals of Europe, the solemn and unexpected words, "*The Emperor Nicholas died to-day at twenty minutes past noon.*" The nations exclaimed a "Prince and a great man is fallen." But Russia mourned a *Patriot*, and a *Father*.

The Emperor Nicholas, who was nineteen years younger than his brother, Alexander Ist, was born on the 6th of July, 1796. On the 13th of July, 1817, he married the Princess Louise Charlotte, daughter of Frederic William IIIId of Prussia, and sister of the present King. On the 29th of April, in the following year, she gave birth to the Prince who, under the name of Alexander IId, now sits on the Russian Throne.

Some account of the personal appearance, and some esti-

mate of the mental powers, and moral character of Nicholas will doubtless interest the reader. Nicholas was a man of Collossal proportions, being about six feet two or three inches high, and possessing a great breadth of chest and shoulders, well proportioned, with Collossal Grecian features ; the general expression of his countenance was that of calm, cold dignity. The glance of his eye was singularly commanding, and tinged with the wild or savage. Many writers declare that it was absolutely magnetic ; his whole form and deportment were noble and commanding. Proud of his person, he expected always to be gazed at, and never for a moment forgot that he was so.

He spoke with great ease and simplicity, and the most perfect propriety, no idle pleasantry, not a word out of place, all he said was full of point and meaning ; he nevertheless knew how to keep his own secrets, which he revealed only to his successor. *The singular secret policy of the Russian Cabinet, is chiefly the work of Nicholas.*

His dispatch of business was rapid and exact ; in a review of the troops his keen eye glanced like an eagle's along the numerous regiments ; and not a buckle or a button out of place, amid the thickest of the ranks, could escape his notice. His industry was restless and incessant ; morning, noon and night, found him engaged in the business of the Empire.

He planned nearly all the strong-holds which bristle around the Russian frontiers, as Cronstadt, Sweaburgh, Warsaw, Modlin, Ivangorod, and several others, which, aided by the best engineers in the world, he brought to a state of perfection that defied the attacks of the Anglo-French navies, and are the admiration of Europe. He planned and superintended the fortifications of Sebastopol, and filled it with inexhaustible stores of every kind of the munitions of war ; whilst on its spacious harbor, proudly floated a powerful navy which he had built. He was well skilled in architecture, and built some of the richest edifices in the realm,—instance the beautiful Church of St. Isaac. He restored and embellished the Kremlin, with various other palaces, in St. Petersburg, and Moscow, and in other towns of the Empire. Nearly all the plans of the public edifices of the Empire were sub-

mitted to his inspection and approval. Unlike his brother Constantine, who used to say, that "*learning to read made people stupid*," Nicholas enriched his mind with various kinds of information, and had read much. Music, mathematics, and military architecture, were his favorite studies. He studied law, and in 1851 gave Russia a systematic code, in which he ameliorated the criminal law, and abolished the barbarous punishment of the knout. He was the special friend of the peasant, and the serf; and to him they repaired for the redress of their wrongs; and as a mark of their attachment called him the "*Great Judge*." As the lay pontiff of his country, he studied theology, and superintended the affairs of the Church. He assisted the refined poet in his composition, and helped to form the national ballads; he was fond of the pleasures of the stage, and frequently appeared behind the curtain. He was highly delighted with military parade, and George the Third of England, could scarcely witness a naval review at Spithead, with more delight than Nicholas enjoyed. when reviewing the Russian legions in the squares of St. Petersburg.

His indefatigable industry and application to business was truly astonishing; whether to enlarge his fleets, to multiply his ports, and means of maritime commerce, or to improve the communication between every part of his Empire; the establishment of railroads, and the rapid conveyance of intelligence; the securing new outlets for the products of Russia to China; the Mohammedan powers of Asia, and the States of Germany; and even America. These were but parts of his work, over which he presided, and the details of which he superintended. He gave the nobles their passports, and himself determined their duration. Was a prisoner to be conducted to Siberia, he sat in judgment upon his case, and oft his own hand signed the warrant. Was the subject of public instruction before the Cabinet, Nicholas would scrutinize every item, and even regulate the length of the rod with which the children were to be chastised. When it is recollected that he whose time was occupied with these and a thousand other minutiae in the Cabinet, passed a considerable part of his day abroad, reviewing his soldiers, and traveling

from post to post ; that he was always the first on the spot, if a fire of any importance broke out ; and in winter the passer-by would frequently see him in the streets of St. Petersburg, superintending the breaking of the long icicles, which to the great danger of the citizens are frequently detached from the roof ;—when we contemplate the immensity of these multifarious occupations, in which the Emperor appears all but ubiquitous, we instinctively venerate a man whom love of country impelled to such Hurculean labors, and of which history furnishes no parallel, except it be Frederick the Great of Prussia.

Nicholas was a kind husband and father ; instances of his early attachment to his wife we have seen ; but when age, feebleness, and nervous debility assailed her, the attention of Nicholas was assiduous and unremitting. Often was the noble form of Nicholas seen bearing his feeble wife in his arms up the stair-case to her chamber, whilst her sweet spirit, like a guardian angel, soothed the spirit of her husband in the hour of vexed trepidation. He daily visited the nurseries of his grand-children, whom he tenderly loved. In a word, he was the Father of a family in the noblest sense of the term. Moderate in his personal habits, he was nevertheless fond of personal display ; and in the etiquette of his Court he was exact, and luxurious to a fault. His passion for directing ceremonials he retained to the last, and when dying named the room and place in the palace, where his remains were to lie in state.

Though naturally peevish, and irritable, and sometimes carried to a tempest of anger ; yet, at a time of life, and under the most irritating disappointments, when ordinary men lose their evenness of temper, Nicholas became calm, and patient ; and in proportion as public affairs became entangled and disastrous, his patience and forbearance increased. Showing that though he knew not how to bear years of unchecked power and prosperity, yet nevertheless, as a philosopher, and a Christian, he could calmly bend to what he deemed the order of a Divine Providence.

Nicholas was generous towards his favorites, and liberally rewarded all services done him, and above all he gratefully

remembered those who stood by him during the insurrection of 1825. But he seldom forgot, and could not forgive an offense. This is a dark spot in his character, and led to fatal consequences, as from this vengeful spirit, the Anglo-French Alliance appeared to him a thing utterly impossible; hence the war, and its results. Nicholas seldom mitigated or pardoned, a sentence once pronounced; but the efficiency and dignity of the law did not suffer from this, as anticipating the clemency of the administration leads some to offend.

Nicholas was able to conceive and comprehend the outlines and general features of any grand and important combination; in this respect he excelled all the Sovereigns of Europe, as well as all the noblemen in his councils. But he had not the capacity like Bonaparte to disentangle and master the *details* of a project. Like Bonaparte, or Gengis Khan, or Attila, he could set millions of soldiers in motion; and astonish and alarm Europe with a girdle of cannon bristling from Sebastopol to Archangel, from Cronstadt to Kamtschatka. In the reduction of Turkey, he could form the great plan, and pencil the outline, but his skill as an artist could not give it *proportions*, and *finish*. Again, he could form the vast but "*Babel*" project of uniting the millions of Russia, with all its conquered provinces under one form of government, religion and language; and though he gave the Russian Cabinet that direction, and did what he could to effect this object, yet he failed to construct a governmental machine that could effectually manufacture this article. He saw that the power of the Russian nobles should be reduced, and that serfdom should be abolished, or the serf raised to such a position in society as to check the dangerous power of the Russian nobles; and though he threw his whole soul into this, yet he failed to produce any great results in this respect, and serfdom survives him, subject to much the same conditions as when he ascended the throne; (but the efforts of Nicholas to abolish serfdom, and the veneration of Russia for this great Prince, will render its extinction comparatively easy, and safe, for his successor); and the Russian noble still retains his power. In a word, to grasp a project in its details so as to render its practical realization secure, surpassed the power of Nicholas, and as none of his

nobles could enter fully into his plans ; their prejudices and ignorance prevented their aiding him in its details. Hence in the Government of Nicholas there sometimes appears an indecision of purpose that indicates a deficiency of intellectual power, which was in part true, as he evidently lacked the wisdom to carry out what he had the skill to plan, and the will to execute. Though the Emperor was often at a loss how to *consummate his plans*, yet he *never relinquished them*, they were stereotyped upon his mind, and his energy, and faith in their accomplishment enabled him to make them *the basis of the future policy of Russia*, and his dying moments were spent in riveting them on the mind of his successor. To develope and carry out the plans of Nicholas, if I mistake not, will form the future policy of Russia ; hence, the study of Nicholas, and *his governmental policy*, will be the study of Russian diplomacy, and designs ; in which Europe, and Asia, are deeply involved.

Nicholas must be regarded exclusively as a Russian sovereign, and a firm believer in the Greek faith ; and his public and private life, when viewed, not by the pure light of the Scriptures, (which he abolished,) but by the loose teachings of the Greek faith, will be found consistent, and worthy of a Russian Greek sovereign. To concentrate the power of Russia, and reduce all the sects and factions in religion, politics, and language, into one harmonious whole, Nicholas believed to be his divine mission ; and in marshaling his armies in the cabinet, he evinced as much politico-religious enthusiasm, as did Cromwell of England ; who, with a firm belief in the divine decrees, would issue from a prayer-meeting, in the camp, and with his Bible in his pocket, and his sword in his hand, lead his *ironsides* to the charge, feeling confident he was battling for Jehovah, and that conquest was certain. To *awe the West, conquer and regenerate the East*, and unite Russia into one great brotherhood, governed by a Divine Autocracy, is believed to be the inevitable destiny of Russia. Hence every form of public opinion and discussion is crushed, and religious liberty gradually narrowed down to a point. Even the Holy Bible was suppressed by Nicholas soon after his accession, on the ground that it was connected with political

movements ; and not a copy, since then, has been printed in the Russian language ! This is a terrible policy, and it is to be feared that *Nicholas and the Pope* (especially since the final absorption of Poland,) have joined hands in a fearful crusade against civil and religious liberty ; to which opinion, the Austrian Concordat, and the subservient policy of Bonaparte IId, to the Papal power, gives weight. " Secret things belong unto god." But this is certain ; liberty, and freedom of thought, must disappear before the advance of the Russian eagle ; and should the concentrative policy of the Russian government attach the nations to its standard, what may not liberty have to fear from this "*Gog*" of the nations ? Though Russia has lately acted an important part in the affairs of Europe, yet judging from the signs of the times, and the light of prophecy *I fear that the past is but the beginning, and that we have yet to arrive at the end.*

I have *carefully* examined the character and policy of Nicholas, and where I may be thought uselessly diffuse, as in his sickness and death ; my plea is, in the dying chamber of the Emperor, *lessons* are learnt in Russian diplomacy, and designs, *that can be learned nowhere else.* Nicholas was loved by nearly every Russian while alive, and the noble, Christian manner in which he descended to the grave, and his dying solicitude for Russia, will deeply engrave his name on every Russian heart, and the name of the Emperor, will be the watchword to the Nation.

But it may be said, that his injustice to Turkey, and utter disregard to truth, as evinced in the progress of the war, is utterly inconsistent with the idea of a conscientious good man. But, it should be remembered that the doctrine of the Greek Church, is, "*That it is lawful to deceive an enemy, and that it is no sin to injure and oppress him.*"* Nicholas knew no higher morality than that taught by the Church over which he presided ; and in which he believed ; and in which he died ; and surely no man's dying chamber ever gave stronger evidence of a sincere religious belief, than did that of Nicholas in that of the Greek Church. Nicholas stood at the head of the great apostacy of the East, and was its chara-

*See Rev. C. Goodrich, *all religions*, &c., page 164, article 29.

pion, and propagandist ; he drank deep of the fatal cup ; its poison stupified his conscience ; and he lived and died amid clouds of mental and moral darkness ; *sincere, but deceived* ; a devotee, politically, and religiously, to the Greek Church. He transferred the sword of power, from the Western to the Eastern portion of the great apostacy, where, it may be wielded with fearful effect ; or, blended with the sword of Austria, (and possibly France,) the champion of the western apostacy ; when these two powers, like "*Gog and Magog*," may go forth to fight against the religion and liberties of mankind !! "How long, O Lord, how long?"

ALEXANDER II.

ALEXANDER THE SECOND, the present sovereign of Russia, and the oldest son of Nicholas, was born April 29th, 1818. In 1841, he married the Princess Maria, daughter of the Grand Duke of Hesse Darmstadt ; a woman of solid character, but reflective and reserved. Nicholas once complained to the Empress of her cold and reserved manners, to which the Empress gave this beautiful reply : "We will love her so much that we shall force her to love us." This charming prophecy was realized, and Nicholas ended by almost adoring his daughter-in-law. On the death of Nicholas, Alexander peacefully ascended the throne, and was crowned Emperor at Moscow, in September, 1856. Alexander appears to be a mild, intelligent Prince, possessing sufficient firmness to enable him to carry out as far as possible the designs of his father, whom he almost adored. His public conduct will be noticed as we review the events of the war, and the peace that followed.

GOVERNMENT, FINANCES, AND FORCES.

THE GOVERNMENT OF RUSSIA is Autocratic ; the Emperor is absolute, and his decrees are regarded as laws. The business of the country is carried on by three councils.

First.—The Council of the Empire, which is presided over by the Emperor, or by a member especially appointed. It is composed of forty persons, comprising the Imperial Princes,

the Statesmen, Generals, and Admirals. The latter are named by the Czar, and all the acts of this body are submitted to him. The Council is divided into four departments ; first the legislative ; second, the military and naval ; third, the civil and ecclesiastical ; and fourth, the financial.

Second.—The Directing Senate, which consists of about a hundred members, also chosen by the Emperor, who presides at its meetings, and can annul its decisions. It is divided into several departments, the first of which superintends the general affairs of the country, and the others try civil and criminal cases.

Third.—The Synod, or as it is officially called, the Most Holy Directing Synod, which is the supreme administrative and judicial Court for all ecclesiastical affairs. The Emperor as head of the Church, controls its decisions.

The affairs of the Empire are immediately attended to by the following Ministers : 1st, Ministry of the Imperial Household ; 2d, Ministry of Foreign Affairs ; 3d, Ministry of Internal Affairs, or the Home Department ; 4th, Ministry of War ; 5th, Ministry of Marine ; 6th, Ministry of National Education ; 7th, Ministry of Finance ; 8th, Ministry of Justice ; 9th, The Board of Control of the Empire, which audits all accounts of moneys expended for the public service ; 10th, Ministry of the Post Department ; 11th, Ministry of General Direction of Land and Water Communication. The Emperor may choose to consult his Ministers, but he cannot be controlled by them ; while their lives, liberty, and property, are at his disposal.

ON THE FINANCE OF THE EMPIRE, no public reliable statement exists, and the amount of Russian revenue can be arrived at but with difficulty. At the accession of Catharine II^d, the revenue of the Empire was believed to be about \$25,000,000 annually ; that Empress doubled the amount of it ; and it is supposed that this sum has again been doubled, insomuch that the actual revenue of Russia would be about \$100,000,000 at the commencement of the war. On the 1st of January, 1850, the national debt of the Empire amounted to about \$275,000,000 ; the amount of bank-notes in circulation was three hundred millions, three hundred and seventeen

thousand, two hundred and forty-one roubles, (a silver coin valued at eighty-one cents; the paper rouble ranges from twenty to forty per cent. lower,) and the metallic revenue kept in the fortress of St. Peter, and St. Paul, was estimated at one-third of the paper currency. Great efforts were made after the war with Bonaparte to restore the depreciated paper currency, and to resume cash payments. The financial operations of the Russian cabinet have generally been cautious and adroit, and their measures, though dishonest, have been successful.

In order to meet the lavish expenditure of the state, rouble-notes were excessively issued, till the value in exchange with England, instead of representing eighty-one cents, sank by a steady and regular gradation, as one fresh issue succeeded another, to 30d, to 24d, and to 18d, and finally to 10 1-2d, British, which for many years it represented. The holder had no power to demand payment; and this enormous paper circulation in Russia prior to 1840 constituted a public debt of the government upon which no interest was paid. The value of the rouble being thus reduced, an imperial manifesto was issued on the 1st of July, 1839, decreeing that from the first of January, 1840, the enormous amount of notes then in circulation should be redeemed by new rouble-notes to be issued, which were to be convertible, at the will of the holder, into silver in the full amount of eighty-one cents; but that for every one of such new notes as should be received three and a half of the old notes should be delivered up; and thus *a large debt was forcibly liquidated by the payment of twenty-eight per cent. of the amount.*

Since 1840 the Russian currency has rested upon a satisfactory basis. The new notes have been freely circulated, to the full amount of the demands of government; and their convertibility has been strictly guaranteed by a proper reserve of specie locked up in the fortresses of St. Peter's and St. Paul's, under the superintendence of a mixed board of management, composed of government bank officers, and eminent merchants, appointed for the purpose. In 1846 the bullion in those fortresses had reached the amount of \$94,000,000 or \$95,000,000; but shortly after that date \$25,000,000 was

withdrawn and invested in England and France, which before the war was otherwise disposed of. What amount of specie continued in the Russian vaults before the war is unknown, but up to that time the government experienced no financial embarrassment.

One of the peculiarities of the Russian system of taxation is that the parishes, or townships are responsible for the taxes of all the inhabitants, who are assessed collectively, and the wealthier members of it must pay for the poor, and even for the absent. There is reason to believe that although the revenue has increased, the expenditure of the state increases in a larger proportion, and leaves a constant deficiency, which has been supplied by loans contracted from time to time in Holland or England. The absence of capital renders it totally impossible to extract from the nation any material addition to the revenue. Russia drew annually from England at least £5,000,000 or £6,000,000 sterling on bills drawn by Russian houses on their English consignees, and this supply of the precious metals ceased at the first sign of hostilities. Whatever course the Russian government may pursue, to replenish her coffers in the event of a long and expensive war with a great power : it is certain, that her antecedents will cripple her financial energies, and render her credit below par in a foreign market, as honesty has *something* to do among princely merchants, as well as among those of lower grades.

ON THE ENUMERATION OF THE RUSSIAN ARMIES there exists a great diversity of opinion. "While Germain de Lagny confidently pronounces the collective armies to be a million and a half of men, Haxthausen, an authority friendly to the Czar, makes their maximum to be barely seven hundred thousand. Gurowski, late a Russian, gives the official account of 1852, as four thousand, nine hundred companies of infantry, and one thousand, four hundred and sixty-nine squadrons of cavalry, and adds that a company *should* have," (the italics are his,) "between one hundred and seventy and two hundred men. Baron Haxthausen assigns to the Czar a disposable force of five hundred thousand, which he can march into Europe : Golovin, a Russian refugee of princely rank, remarks

on this, that at least two hundred thousand of this number exist only on paper ! There are many ways in which the figures are swollen. They may include all the men of the wagon-trains, fabricators of arms and powder, and great numbers of other non-combatants ; besides all the retired soldiers, (worn out or perhaps dead,) whose twenty-five years of service is incomplete. In the actual foreign wars of Russia, no overwhelming numbers appear. In the war against Napoleon, Alexander never displayed beyond his frontiers above one hundred and thirty thousand men at one time ; and when attacked at home, the four armies which he assembled from opposite sides, swollen as they were by fresh and fresh levies, cannot be made to reach three hundred thousand ; while the actual effective force of the Empire did not exceed two hundred thousand ; and this was in a struggle for life and death. In the Hungarian war of 1848, Nicholas, (according to Lord Palmerston,) exhausted his disposable force ; we know he had twelve full months of preparation ; yet the *official* accounts given as the total—including infantry, cavalry and artillery, are one hundred and ninety thousand ; and from these estimates a deduction of twenty per cent. may conduct us to the truth.

The great defect of Russian military operations, has always been, that the number of available troops is incredibly small in comparison with the number under arms ; so that the forces of the Empire generally reached the theatre of war, either too late, or in too small bodies ; the main body of the army remaining in the condition of an army of reserve. To obviate this difficulty, the Emperor Nicholas divided his forces into the grand army of operations, and the local corps. The former consisting of six principal divisions of the line, and of the divisions of the Guards, and Grenadiers. Since 1848 the whole of this army has been on the complete war footing, and amounts to about six hundred and fifty thousand fighting men, including men of all arms. But as the military service of the Russian soldier is twenty-five years, a considerable portion of such a force, must be past the prime of life.

Belonging to this regular force is a body of reserve, consisting of men who have been allowed to retire from the

ranks after fifteen years good service, and are organized on the system of the Prussian Landwehr. These form a body of two hundred and thirteen thousand men.

The Cossack troops are composed of a race of men totally distinct from the Russians, properly so called, both in habits and institutions ; and resemble much the Bedouins of Arabia. They came into notice in 1813, when they terribly harassed the French army, retreating through all the horrors of a Russian winter : they may be valuable as outposts, or convoys, and for the pursuit and destruction of a defeated enemy, but they are ill adapted to impede the operations of a regular army, or meet them in the field : while their turbulent marauding tendencies render them a frequent curse to their own comrades. The Emperor Paul, organized fifty thousand of these Tartar troops, which is the most that could be collected at any time from all parts of the empire.

The regular internal service of defense of the empire is intrusted to local or stationary troops to the number of two hundred thousand men. The army of the Caucasus is entirely separate and distinct from all we have before named, and consists of one hundred and twenty battalions of infantry, ten squadrons, and one hundred and eighty guns ; hence the whole available military force of the empire, according to Baron Haxthausen, exceeds one million of men, and one thousand eight hundred guns. But the Baron assumes that thirty per cent is no unreasonable deduction from the nominal effective force of Russia ; which reduces her effective force to seven hundred thousand men ; of these, according to Russian antecedents, about one-half are movable troops.

Of the population of the Russian Empire, only two-thirds, or from forty to forty-five millions, are subject to the military conscription, and what is remarkable, and in which all agree, these populations are exceedingly unwarlike and averse to the profession of arms. The whole empire is divided into two separate portions, the western and the eastern governments, from which in time of peace the levies are taken alternately. The usual biennial amount of this draught is five or six men per one thousand. In 1849, in consequence of the expeditions to Hungary and Wallachia, and the ravages of

the cholera, the western levy was raised to eight per one thousand, besides four per thousand on the eastern division. In 1854, on the commencement of the Anglo-French war, a western levy of *nine* per one thousand was ordered to be completed by the 15th of April. *The Jews subject to the conscription were to furnish ten per one thousand, or more than three times the annual ratio :* and this draft followed on a levy of seven per one thousand the year before, making a total of sixteen per one thousand in many parts of the empire within nine months ; which terrible conscriptions continued to drain with increased violence, the empire to the end of the war !

Disease is as fatal as the sword to the Russian soldier : Russia is probably the only country whose armies have in modern times always lost far more by disease than by the enemy. It was so in the campaigns of 1828 and 1829, when of the one hundred and thirty-six thousand men which had crossed the Danube, they could furnish but thirteen thousand five hundred fighting men at Adrianople. It was so in the Polish campaign 1831 ; in the Hungarian war ; and in the last war ; for the vast army which crossed the Pruth, in July, could not concentrate twenty-five thousand men on one spot during the winter. The army of the Caucasus is said to have lost twenty thousand men annually, for many years, or in other words, to be wholly renewed every five years. And according to Major Moltke's History of the War of 1828 and 1829, the Russians lost in their first campaign by disease alone, half their effective force, or sixty thousand men. He adds, that not more than ten or fifteen thousand combatants ever re-crossed the Pruth, and that the Russian army in the second campaign was almost *annihilated*. In the Crimean war, though the allies suffered severely from disease, the English especially, the miseries of the Russians on this account, were no less than theirs : and while the sufferings of the British army were admirably alleviated by the spontaneous efforts of their countrymen, the Russian soldiers continued to waste before the rigors of winter, and the diseases of the camp. Various causes lead to this result, the Russian soldier enters the army without spirit, and by compulsion, and where the Frenchman would brave it out, the Russian droops and dies. In the British army, numbers

of the soldiery are found taking notes, descanting freely on the various topics of the state, the camp, the war ; and thus a knowledge of the laws of health, are found among them, to which the Russian soldier is a stranger ; and being ignorant, he has little idea of taking care of his health. The Russian suffers much from his attachment to brandy, &c. ; and in which he is not a whit behind the British soldier. Again, the Russian soldier from the East, is ill adapted to endure the rigors of the Northern winter, and the Western conscript perishes on its Eastern frontier. In passing from one distant point of the Empire to another, the Russian soldier frequently encounters the most virulent miasma of its deadly low-lands ; to which must be added, the fact, that no European army is so inefficiently supplied with medical skill, as the Russian.

The badness of the roads, and the want of shelter over its vast plains, and the necessity of transporting large amounts of provisions and stores, (all armies are unavoidably weakened as they advance from the starting point), exhaust the army ; the sick, the foot-sore, and the feeble, sink and die by thousands ; and to young troops, these marches are a severe ordeal.

The Russian government is reckless of the lives of its soldiery. Napoleon Ist could coolly calculate on the loss of a *given number* of men to carry a point ; to him the prize was worth the price, and thousands of heroic Frenchmen must purchase the glittering toy at the sacrifice of their blood. Not so the Autocracy of Russia. Catharine ordered the fortress of Ismail to "*be taken at any price.*" In Russia the price of blood in war is cheap, and the question, is not, shall we sacrifice the blood of our sons, but can the point be carried, without endangering the Russian throne. The same spirit is apparent in the want of care and comfort seen through every department of the Russian army. The soldiery are badly clothed, and badly fed ; the pay of the Russian army in all ranks is wretchedly small. The common soldier receives about \$8 a year ; a lieutenant-general about \$850 ; a colonel, \$500 ; a captain, from \$250 to \$300. The worst paid ensign in the British service, (and they are not over-paid,) receives as much as the highest class of Russian colonels.

A few thoughts on the real military strength of Russia,

and we will dismiss this subject. Assuming that Russia has one million men under arms in time of war, such a force must be a terrible drain upon her population and resources ; to feed, clothe, arm, set in motion, and reinforce such an army, must be a Herculæan task for an Empire so poor and thinly peopled as Russia ; and to continue such a strain upon her resources many years, seems utterly beyond her power. But in war the Russian army has to occupy, defend, and traverse an Empire which covers nearly eight millions of square miles ; or one-seventh part of the terrestrial globe, and one-twenty-seventh part of the surface of this planet. Russia in Europe alone is sixteen times as large as Great Britain, Ireland, and Scotland. The distance from the Ural mountains to the Polish frontier exceeds two thousand five hundred English miles ; and from Finland to Georgia is one thousand, seven hundred and fifty miles ; and this does not include the vast tracts lying beyond these uttermost confines of Russian civilization. The distance from Kalisch to Petropawlask, at the extremity of Kamtschatka, is upwards of ten thousand miles, and from Lapland to the frontiers of Persia three thousand miles.

Now, assuming as a truth, "*That he who can concentrate the greatest available force against the enemy on any given point, and at any distance, with the least possible delay, is infallibly the successful party in war,*" the military strength of Russia tried by this rule is not great. From St. Petersburg, the Capital, to Moscow, is as far as from London to Edinburgh. From St. Petersburg to Odessa, one thousand, three hundred and fifty miles ; from Moscow to Odessa, one thousand and fifty miles ; from Warsaw to Odessa, six hundred miles ; and from Odessa to Bucharest, and the first theatre of the war, three hundred miles farther. Allowing Russia can set in motion six hundred thousand men, exclusive of recruits, and of local troops attached to the defense of particular posts ; and as any part of her maritime provinces may be suddenly attacked, all must to a certain extent be prepared ; and the concentration of the army becomes almost impossible ; hence in the last war it took one hundred thousand men to guard Poland, forty thousand to guard Finland, and the Isles of the Aland, sixty thousand would be thought none too many to guard St. Peters-

burg, and Cronstadt ; forty thousand men would be required to guard the Crimea before its invasion. These places are isolated, and the invasion of the Crimea proves the difficulty and danger of forwarding reinforcements. The army of the Caucasus, including the Georgian levies, exceeded one hundred thousand men, and these too are isolated. The Russian troops are scattered over its vast frontier ; even in the little fort of Chocvetkil, the Turks found upwards of one thousand men ; numerous forces are required for the service of the interior. It is not saying too much to affirm that at least four hundred thousand of the effective forces of Russia are unavoidably occupied in its local defenses ; and that two hundred thousand men is the uttermost that Russia can concentrate on any part of her frontier at one time ; *and to such an effort either of the Great Powers is equal.* And the efforts of Russia in the last war strengthens this assertion ; while in the means of transportation she is far behind both France and England. The present Emperor is putting forth the energies of the Empire to remedy this defect, by building numerous railroads, &c.

A skiff built by the hands of Peter the Great is regarded as the first germ of the Russian navy. It is now in the arsenal of Cronstadt. On the 15th of July, 1836, this boat was carried in triumph through the fleet, and saluted by no less than twenty-six ships of the line, twenty-one frigates, ten brigs, and seven sloops, in the great Baltic harbor, which commands the approaches to the Capital. That is still about the nominal force of the northern fleet, which is divided into three squadrons of about nine ships-of-the-line each. These several divisions winter, one at Revel, one at Helsingfors, under the guns of Sweaborg, and one at Cronstadt. Probably not more than eighteen of these ships are sea-worthy, though they were all manned when Cronstadt was threatened by the Allied fleet, and might be effectually used for harbor defense. In addition to this force, the Russian navy has a flotilla of about four hundred boats, propelled by oars and sails. These gun-boats may be well adapted to the navigation of shallow waters, and coast defense ; but it may be doubted whether in

actual warfare, boats of this character, which must necessarily be armed with comparatively light guns, could offer any serious resistance to steamers of light draft, carrying one eight or ten inch gun, fore and aft, and which appear capable of running round or running down their assailants. The return of peace however, prevented the trial of this fearful experiment, apparently contemplated by the English.

The Russian fleet in the Black Sea, is now no more, and its re-creation is interdicted by the treaty of Paris. This powerful fleet of thirty or forty sail, was annihilated in the harbor of Sebastopol, by the cannon of the Allies ; and no longer forms a part of the naval strength of Russia. To command the Dardanelles, Bosphorus, and Black Sea, and thus secure maritime pre-eminence in those Seas,—a vision, long the hope of Russia,—she saw vanish *for the present* in the harbor of Sebastopol, and the pride of the Empire (the Black Sea fleet), perished under the guns of her own forts. A retributive Providence meeting out the just rewards of a faithless and cruel ambition, as displayed at Sinope. It is hardly likely that the maritime powers of Europe will allow Russia easily to seize the Dardanelles. In the absence of this position in her hands, and in view of the introduction of steam power on a large scale in naval warfare, together with the fact, that there is not a good coal mine in Russia,—(this article is imported from England and Belgium, both for the purposes of manufacture and war),—seems to cut her off from all hope of naval power. The Emperor Alexander, since the war, has, by building ships at home, and purchasing others abroad, been rapidly augmenting the Russian navy.

Popular education is at a low ebb in Russia. From official authority, there are in the four metropolitan districts of St. Petersburg, Kieff, Moscow, and Cazan, just one hundred and ninety parochial schools, containing seventeen thousand five hundred and eighty pupils—and this in a country which contains no less than one hundred and thirty-four thousand five hundred and seventy-eighty priests and monks. Nicholas would have done much for the education of his people, but the nobility and clergy stood in his way.

The progress of Russia, or her aggressions, may be thus summed up. On the accession of Peter the Great, Russia had no access to any European Sea; her only ports were Archangel in the Frozen Ocean, and Astrakhan, on the Caspian. She has now access both to the Baltic and the Euxine. Her population, chiefly arising from increase of territory, has augmented thus :

At the accession of Peter the Great, in 1689, it was fifteen million; of Catharine the II^d, in 1752, it was twenty-five million; of Paul, in 1796, it was thirty-six million; of Nicholas, in 1825, it was fifty-eight million; whilst at the accession of the present Emperor Alexander, in 1855, it was sixty-five million. These figures are rather under than over the mark.

By the treaty of Neustadt, in 1721, and by a subsequent treaty in 1809, she acquired more than the kingdom of Sweden, and the command of the Gulf of Finland, from which, before, she was excluded.

By the three partitions of Poland in 1772, 1793, and 1795, and by the arrangements of 1815, she acquired territory nearly equal in extent to the whole Austrian Empire. By various wars and treaties with Turkey, in 1783, 1794, and 1812, she spoiled her of territories equal in extent to all that remains of her European dominions, and acquired the command of the Black Sea. From 1800 to 1814, she acquired from Persia districts at least as large as the whole of England; from Tartary, a territory which ranges over thirty degrees of longitude. During this period, of one hundred and fifty years, she has advanced her frontier five hundred miles towards Constantinople, six hundred and thirty towards Stockholm, seven hundred towards Berlin and Vienna, and one thousand miles towards Teheran, Cabool, and Calcutta. One only acquisition she has not yet made, though steadily pushing towards it, earnestly desiring it, and feeling it to be essential to the completion of her vast designs, and the satisfaction of her natural and consistent ambition, namely :—the possession of Constantinople and Roumelia,—which would give her the most admirable harbors, and the command of the Archipelago and the Mediterranean; and would enable her to overlap, surround, menace, and embarrass all the rest of Europe.

But, it may be asked, has not Russia arrived at the summit of her greatness? I have for many years thought her invulnerable, while the Turkish power bears rule in any part of Europe or Asia, and *especially Palestine*. She has appeared to me destined to crush the Mohammedan power of Turkey. The Medo-Persian empire was once appointed by the Almighty to crush the power of Babylon, and let captive Israel free. At the proper time, Cyrus was "called by name," raised to power, and accomplished the purpose of God; soon after, Babylon, "the rod of God's anger," disappeared from among the nations. When Israel had again corrupted herself, Rome was raised up to seize her sceptre, and destroy her *city* and *polity*; then the Roman Empire sank to rise no more. So, when the proud Turk lords it for centuries over the home of Daniel, and the tombs of the Prophets, and the Christians; God raises up a distant Northern power (Russia) to humble the Turk, and *pave the way for Israel's redemption*. The steady advance of Russian power, was essential to the gradual decline of that of the Ottoman: and when the fulness of time had arrived, God raised up Nicholas of Russia, the most remarkable man of his age; who aroused the empire, and marshaled its hosts against the already waning crescent. He poured his armies upon her frontier. Europe came to the rescue, seized the falling colors of Turkey, and planted them on the walls of Sebastopol! But in vain is this spasmodic effort of the "sick man," and his friends; Turkey sinks powerless and exhausted on the shores of the Bosphorus, while his sympathizing friends kindly administer his affairs, and good-tempered John Bull watches the Black Sea, and holds the Dardanelles in trust.

Russia has struck the fatal blow at Turkey, its deadly weight will bring her "*to her end, and none shall help her.*" But in doing this, Russia has discovered to Europe her own weakness. In attempting to recline on the lap of Delilah, (the Golden Horn) the Samson of the North discovered to the nations that his strength lay in his locks, and it is thought by some that an Anglo-French barber could shave them off. If Russia has accomplished *her part* in the destruction of the Turkish power, *she* in turn may fall; till then, "no weapon

that is formed against her can prosper ;" her singular history clearly reveals her destiny. The invasion of Bonaparte, an act so impolitic, and *unlike himself*, proves the infatuation of the Corsican, and the invulnerability of Russia ; and who can account for the destruction of the Turkish navy at the battle of Navarino, on any other principle ? I think the military strength of Russia, will depend much upon the disposition made by the Allies, of Turkey, and its affairs ; but the past, and present, are ours, the *future* is with God.*

RELIGION OF RUSSIA.

Christianity came from the East to Russia early in the tenth century ; and the Grand Duchess Olga was the first person of distinction that embraced this faith, and she assumed at her conversion the name of *Helena* ; under which name she still stands as a saint in the Russian calendar. Christianity spread throughout the empire, and the Russian Church was dependent on the Patriarch of Constantinople. In 1589, a Patriarch was appointed for Moscow, as the third Rome. The Prelate of Moscow receiving his confirmation till the middle of the seventeenth century from Constantinople. In 1581, the Muscovites published the Bible in their own language. In the same year Pope Gregory XIIIth, proposed to the Czar John Vasilievitz, that the Lutheran Clergy should be banished from Russia, but was answered : "*That in that country all nations have a free exercise of their religions ;*" and this was at a time when the liberties, and consciences of the rest of Europe, lay at the feet of the Pope. "*How have the mighty fallen, and the weapons of war perished.*" The Czars of the nineteenth century are become the antipodes of the Czars of the sixteenth.

After the death of the Patriarch Hadrian, in 1702, Peter the Great allowed the See of Moscow to remain vacant until the people had become accustomed to see its duties performed by a college of Prelates, which, under the name of the Holy Synod, was declared the supreme authority of the Church, in 1721. The Russian Church had been controlled by the State

* This was written before the close of the war.

since 1667, when the Patriarch Nikon, was solemnly deposed by the Czar. Peter the Great declared himself its temporal head ; and from that time to this, it has been completely ruled by the Czar. As head of the National Church, Peter introduced various reforms, some of which have been noticed in his life. He at one time meditated the abolition of the Monasteries as unfriendly to population ; to his praise, be it spoken, he caused the Bible to be printed and freely circulated in the native Selavonian language.

Peter the Great made no attempt to change the doctrines of the Russian Church, which has continued to this day to copy the Greek Church proper, in its religious belief. With a slight variation in its ceremonials, in its general features, it resembles the Eastern copy : in its seven sacraments, profusion of pictures, and general ignorance and superstition, it is not inferior to its mother. Its great distinction being, that while the Greek Church is governed by a Patriarch, independent of the State ; the Russian Church is governed by the Czar, who is its head.

In learning, piety, and morals, the Russian Clergy are deficient. Baron Haxthausen thus speaks of them : " Priests of merit are rare in the rural districts. Most of the elder Popes are ignorant, coarse, uneducated, and exclusively occupied with their own interest. In solemnizing the ceremonies, or dispensing the Sacraments of the Church, they frequently think of nothing but their own gains. They care nothing for the care of souls, and spread around neither consolation nor instruction." (P. 95.) M. Leouzon le Duc, produces statistical evidence from the reports of the Holy Synod itself which incontestably proves this view of the degradation of the Russian Clergy ; says he : " Those documents state that in the year 1836 alone, no less than two hundred and eight ecclesiastics were deprived of their offices for infamous crimes, and one thousand, nine hundred and eighty-five convicted of other offences of less gravity. As the whole number of the Russian Clergy in 1836 was one hundred and two thousand, four hundred and fifty-six, it appears that about two per cent. on that number were judicially condemned in one year ! This proportion increased in the following years. In 1839 it rose to

five per cent. ; and in a period of three years, from 1836 to 1839, no less than fifteen thousand, four hundred and forty-three Russian Priests passed before the courts of justice, amounting to one-sixth of the whole body ! It is probable, however, that many individuals in the number were subject to repeated convictions. The scandal produced by these synodical reports was so great, that in 1837 an attempt was made to explain the circumstances. But the character of the Clergy is well known to the people ; and the Russians present the singular contradiction of a nation fanatically addicted to the most superstitious practices, yet absolutely indifferent to the honor and dignity of the priesthood. The most insulting proverb in the language is : “ Do you take me for a Pope ? ” and even to meet a Priest on leaving the house, is considered an alarming and unwelcome omen. (See page 218.)

If this be the character of the priesthood, what is the religious condition of the people ? And how terrible the responsibility of Nicholas, in depriving them of the Word of God. *As the general corruption of the Clergy and people followed the suppression of the Bible ; and in the absence of any other adequate known cause, it is natural and just to trace it to this source ; especially, as the universal testimony of mankind is, that the Bible is the only source, and safe-guard of virtue and morals ; and its absence is darkness, superstition, and corruption !*

“ Holy Bible, Book Divine,
Precious treasure, thou art mine ! ”

Thirty years ago, The English Bible Society carried the Word of God to Russia, under the enlightened patronage of the Emperor Alexander. The Emperor himself joined the Moscow Bible Society, and gave it a piece of ground for its establishment, besides a donation of twenty-five thousand roubles, and an annual subscription of ten thousand. The Metropolitan of Moscow, Philarete, gave it his most strenuous support. The receipt of the Society in ten years amounted in Russia to £113,052, or \$565,150 ; upwards of five hundred thousand copies of the Holy Scriptures were circulated in all the various dialects of the Empire, but especially in Selavo-

nian and the modern Russ, and the number of auxiliary societies amounted to no less than two hundred and eighty-nine.

With simple confidence *the Bible was placed by the people among their sacred pictures*. But oh ! horror ! the holy pictures polluted by the presence of the Bible ! An ecclesiastical opposition was excited against it throughout the nation ; this was strengthened by observing that the people did not explain certain portions agreeably to the views of the priesthood. Nicholas also saw in the Bible an obstacle to his Autocratic ambition, and under pretense, (real or feigned,) of their being connected with political movements, abolished the Bible Society in Russia in 1826. *No association is now tolerated for religious purposes* : no printing presses are permitted to print the Bible in modern Russ ; and no versions of the Scriptures are allowed to be imported in the language of the people, or even in the language of the Jews. "It is believed," said Lord Shaftsbury, "that not a copy of the Scriptures has been printed in Russia in the language of the people since 1826." The language of the Church is the old Slavonian tongue, which bears the same relation to the modern Slavonian languages as Anglo-Saxon does to English, and is a dead language to the nation. And as a substitute for the Bible and the Missionary ; Russia is to be the centre of its own civilization, and from efforts from within itself, all the nations subject to its government are to become one in language, and in creed. Russia having forsaken the Bible, the fountain of living waters ; herself, and the nations may drink with sorrow the bitter waters of the cisterns of Nicholas, Emperor of Russia.

Without a Bible, without a living Christian Ministry ; the people are occupied with relics, pictures, and pilgrimages, which latter has become a passion in Russia. Particular monasteries are visited by hundreds of thousands every year. At Troitki two or three hundred thousand persons may be seen collected on the anniversary of a Saint's day. The city of Moscow is thronged with pilgrims. Nearly forty thousand annually penetrate to the South coast, cross the Black Sea, and reach the Holy Land, where to kneel in the Sanctuaries of Jerusalem, is the pass-port on their return home, to

universal veneration among their countrymen. And here may be seen the chief source of that religious enthusiasm that spread itself through Russia ; and the ease with which Nicholas made this a Holy War. Neither Lord John Russel, nor the British House of Commons could comprehend this ; but Nicholas understood it, and calculated greatly upon the veneration of Russia for the Holy Places, and their desire to possess themselves of them. But the odds was against him !

Great efforts have at different times, by different Popes, been put forth to unite the Russian Church to the See of Rome ; but always in vain. Jealous of their religion, and religious independence, the Russians have firmly resisted the efforts of the Popes, and the craft of the Jesuits. But the incorporation of Poland, with two million Polish Catholics, seems to have affected the Russian Cabinet favorably to that of Rome, and to have paved the way for a closer union between the two sections of the great apostacy ; which view is strengthened by late events. To what extent the policy of Nicholas will lead to the extinction of Russian hatred to the Latin Church, and to unite the two, on all great questions of European policy, remains to be seen.

Very different are the feelings of the Russians towards the Patriarch, and religion of the East ; with them a co-religious spirit has long existed : and to this day thousands of the Russian people acknowledge the Patriarch of Constantinople, and not the Czar, as head of the Russian Church : while the Eastern Church at Constantinople, &c., look with hope, to the time when the Turkish, and Russian Churches will form one flock under the Ecclesiastical rule of the Russian Czar.

Nicholas the Emperor fostered this hope in the Eastern Churches, and freely lavished magnificent presents among them ; especially remembering the Patriarch of Constantinople ; humbly asking in return, *only their prayers*, which is freely granted ; and the praise of the Emperor has long sounded in the Oriental Churches. Nicholas seized every opportunity to impress these Greeks with his disinterested zeal for their welfare. The following is an instance :

In 1850, during the insurrection in Syria, Mustapha, Pasha of Bayrout, defeated the Metuali insurgents near Malula.

His troops, intoxicated with victory and arrack, forced the Convent of St. Thecla, from which they alleged hostile shots had been fired ; they wounded two monks, and pillaged the Church and Convent. The monks were of course not slow in appealing against such injustice, but as the case was not quite so clear as the pious brethren asserted, the Turkish authorities did not listen to their demands for indemnification. Not so the Czar, their zealous protector. His magnanimity supplied them with funds to restore their Church with a splendor of which they never dreamed, before its fortunate destruction ; and the good people of Malula and other Greek villages are now in the habit of asking the Frengi traveler " when the good Moscow Czar will come to deliver them from their present oppression ? " We give this as an instance out of many we could adduce."*

Both the Russian, and the Greek Christians profess to ground their expectation of eventually forming one Church under the Russian Autocrat, *on the predictions of the Bible*. This belief, especially prevails in Russia, where their faith in its fulfillment is *unbounded*, and the *desire* for its accomplishment *intense*. To this religious element is added in Russia a *political one*. Russia claims *by right of marriage* the throne of the Christian Emperors. After the capture of Constantinople by the Turks ; the two-headed eagle, the emblem of the Eastern Empire, gave place to the crescent of the Ottomans. Ivan married Sophia, the niece of the fallen Emperor, and transferred the two-headed eagle of the Empire to the standards of Russia. This *hereditary claim* of Russia may be regarded by Europe as a pretext, or at least a sophism. Not so the Russian. He rests his claims to Constantinople on *God's Word*, and in his view, the *clearest hereditary right* ; and this view is still strengthened by an annual crusade of thirty or forty thousand pilgrims who visit Jerusalem, and return like Peter the hermit to stir up the people against the infidel Turk. Under the influence of these elements, it is no wonder to see Russian aggressions beating like successive waves upon the shores of the Bosphorus.

But what is very remarkable, the Mohammedan Turk re-

*See Edinburgh Review, October, 1853, p. 201.

ceives, as the doctrine of fate, the fall of the Ottoman Empire by that of Russia ; and believe, with the fall or extinction of the reigning house or race of Othman, perishes forever the power of Turkey. And this belief pervades all ranks, the Monarch himself not excepted.

As an illustration of this, I insert a pleasing, expressive and characteristic anecdote of the present Sultan of Turkey. When Signor Fossati, the architect employed to repair the mosque of St. Sophia, had removed the plaster placed by the Turkish conquerors over the unrivalled mosaics which adorned the dome and walls of that glorious edifice, the Sultan visited these remains of Byzantine art. After contemplating for a while, with evident emotion, the Colossal but solemn form, of the Virgin and of the Greek Emperor, he turned to Signor Fossati, and said : “ It is against the precepts of our religion that such things should remain exposed on the walls of a place of worship. Cover up the pictures carefully, and so that the plaster may be removed at any future period without injury to them, *for God only knows the future, and He alone can tell for whom this building may be reserved.*” The commands of the Sultan were punctually obeyed ; and there *this precious gem of art* remains to this day. A few words on this renowned Temple may not be unacceptable to the reader.

St. Sophia was built by the Emperor Justinian, and dedicated by him on Christmas Eve, A. D. 538, to the Divine Wisdom, or Second Person in the adorable Trinity ; and so named Santa Sophia. He was sixteen years in building it, and its consecration, like the Temple of Jerusalem, was accompanied by the slaughter of one thousand oxen, one thousand sheep, six hundred deer, one thousand pigs, ten thousand cocks and hens, and a distribution of thirty thousand measures of corn to the poor.”

Its proportions are magnificent, and grand. The world was made to contribute of her most precious materials for its erection ; whilst nowhere else on earth are to be found “ a combination of such venerable, and interesting materials.” The vast area startles the beholder, while he contemplates with wonder the amazing variety and beauty of its pillars and walls. Four huge columns support a glorious dome, and four

more hold semi-circular cupolas on each side. The columns are of porphyry, and once stood in the Roman Temple of the Sun. The green pillars supporting the gallery once adorned the Temple of the great Goddess Diana of the Ephesians. There are forty columns, some of serpentine marble, some of Egyptian granite, and others of white marble, with rose-colored stripes, and all of them plundered from the Temples of Paganism ; so that this Temple is sustained by the pillars of " Isis and Osiris, of the Sun and Moon at Heliopolis and Ephesus, of Pallas at Athens, of Phœbus at Delos, and of Cybele at Cyzicus." The walls are of polished marble, and the paved floor is covered with Turkey carpets and mats. Overhead and around on the walls are inscriptions from the Koran, instead of paintings ; and the place is still shown that conceals the picture of the Virgin Mary of which we have spoken. Standing under its beautiful ærial dome, (the first ever balanced in the air on pillars,) at a height of two hundred feet from the pavement, and which appears poised in mid-heaven among the clouds ; to the beholder the effect is indescribable : It is built of pumice-stone, which is lighter than water, and covered with tiles from Rhodes, only one-fifth the weight of ordinary clay. When Constantinople fell into the hands of the Turks, Santa Sophia was considered by them, the grandest specimen of architecture found in the Empire ; and as a whole, stands to-day, unrivalled in the world. The additions, and modern improvements, of the Turks, have diminished rather than increased its beauty.

For nearly a thousand years this Temple was consecrated to the worship of Christ, and to this day the superstitious Christian, and Turk relate, that " when the doors of St. Sophia were forced by the Mussulmans, a priest was saying mass at the altar, amid thousands of Christians who had fled there for shelter. No sooner had the Tartar horse, and the shout of the Moslem soldiery polluted the sacred enclosure, than the priest suspended the holy sacrifice, took up the sacred vases, and disappeared in the wall which opened to receive him, amid the uplifted cimeters of the Turks. Sometimes it is said the listening ear will catch the murmur of vague psalmodies within the wall. It is the priest still living, and mut-

tering over in his sleep the interrupted liturgy. When St. Sophia shall be restored to the Christians, the wall will open, and the priest leaving his retreat, will appear at the altar to finish the mass, began more than four hundred years ago."

The fall of the city by the Turks, was clearly foretold both by the Christian Sage, and the Arabian Impostor.

Said Mohammed one day to his disciples :—" Have you not heard of a City, (Constantinople,) one side of which looks towards the land, and the other two sides towards the sea?"

" Yes, envoy of God."

" Verily I declare unto you, the last hour of judgment shall not come until that city hath been conquered by seventy thousand sons of Ishak. Approaching the ramparts, they shall combat neither with arms, nor with balistes, and catapults, but with these words : "*There is no other God than God ; God is great.*" At their sound one of the walls looking towards the sea shall fall down, then the other, and the other, and finally the ramparts on the side of the land ; after which the faithful shall make their victorious entry into the city."* Again, " The faithful shall certainly possess Constantinople ; happy the prince, happy the army, that shall make this conquest."

These prophecies had so powerful an influence upon the Arabs, that seven times under the Caliphs they attempted to gain possession of Constantinople. During the longest of these sieges they cultivated the fields on the Thracian side of the city, sowing and harvesting for seven successive years. Such was the condition of affairs, and such the belief of the Turks when Mohammed II^d appeared before the walls of the city, with four hundred thousand men.

But the Moslems confess that they are only *encamped in Europe*, and there is a vague tradition among them that their Empire west of the Bosphorus will soon pass away. A prediction that the Russians would ultimately occupy Constantinople, was engraved upon the pedestal of a column even in the time of the Eastern Empire. For this reason the Otto-

*Though the city fell, its *capture* falsifies this prediction of the Arabian Prophet, as Turkish cannon battered down its walls, and Turkish swords and valor won the city.

mans have walled up the golden gate of Stamboul, and the traveler is even now pointed to the line of march the Russians will take up in their advance upon the city ; he is shown in the distance, the place where they will first emerge in sight ; and the very gate or part of the wall, now walled up, through which they will enter the city. For this reason the European Turk prefers sepulture in Asia, where he expects his race will be ultimately driven. And what is very singular, call it superstition if you please ; but it is a fact nevertheless ; that the *Moslems anticipated the downfall of Constantinople in 1853 ;* in which belief the Christians participated ; and many a longing Greek watched to see the priest mount again the altar of St. Sophia. Notwithstanding the abortive attempt of Nicholas of Russia to reach Constantinople ; the priest still murmurs his litany in the walls of the Mosque, and the Turk smokes his pipe amid the fountains and bazaars of the Oriental City. *But this may be only a lull in the storm.* The movements of Russia in Persia, and Afghanistan, with the gathering clouds and muttering thunder beyond the Ganges, augur no peace to Europe while the crescent floats over the city of Constantinople.*

This belief of the fall of Turkey by a Northern, or the Russian power, *emanates from the Bible*, and its beams have enlightened the unbelieving Turk. The early Oriental believers in the Book of God, appear to have comprehended the predictions of its Prophets. By the study of the Scriptures, Daniel understood when the Babylonish captivity would expire ; and being himself a Prophet, and having predicted a series of the most remarkable events on record, his writings, in turn, became the study of the pious Jew, and the believing Christian. Hence Cyrus, Alexander, Antiochus, and probably the Roman and Mohammedan conquerors of Judea, were, many of them, pointed to the prophetic writings, which clearly described them and their victories. The early Christians carefully studied the prophetic Scriptures, and by their aid, anxiously peered through the distant history of Palestine, and the Church ; and notwithstanding the ages of darkness through

*The wars in Persia, China and India have broken out since the above was written.

which the Eastern Churches have past, and though with them copies of the Scriptures are rare ; yet, even to this day, the outlines of the future history of Palestine and the Church are vividly impressed upon the minds of the Oriental believers. It is remarkable, that *in no instance* in the history of the Church have they mistaken the application of the prophecies to the conquerors of Palestine, and the oppressors of the Church. Even now, with equal precision they point to the inroads of Russia upon Turkey, though they may be mistaken in its details !

This belief has imperceptibly found its way to the minds of the Mussulmans, and assumes the stern doctrine of fate, and whilst they are firm in this belief, they know not its origin. The same may be said of the leading facts and doctrines of this Book, which have, in the form of tradition, diffused themselves through the Heathen world ; where, mutilated by the darkness of Paganism, they are found enshrined in its mythology. So the Infidel of Christian lands, while he looks with contempt on the wisdom of the Grecian sage, and proudly boasts a nobler creed, and purer ethics, yet seems insensible to the fact, that what he claims as the deductions of science, or the discoveries of a nobler intellect, are, nevertheless, the teachings of the Bible, and are clearly traceable thereto !

While these facts should humble the pride of infidelity, they serve to strengthen the faith of the people of God. Nor should we lightly set aside the Oriental belief of the destiny of Turkey, when this belief is unquestionably drawn from, and based upon the word of God ;—especially as the signs of the times evidently point in that direction !!

THE HOLY PLACES.

I will now conduct the reader to the Holy Places of the “ Eastern World :” which, after slumbering with the brief exceptions of 1799, and 1840,—more than five hundred years,—have again, from the wrangling of a few Latin and Greek monks about their respective claims to the Holy Places, roused the ambition of princes, puzzled the greatest statesmen of Europe, and actually involved three of its greatest powers in a fearful

war, which threatened to embroil the rest of Europe. As the geography of this eventful country, can never lose its true attractions whilst there is a heart in Christendom to feel, or a head to think : and as this country may again and again arouse the world's attention, and unsheath the sword of war, till "all Israel are saved," and the sons of Jacob again plant the vine in the mountains of Palestine. A description of these Holy Places, or special localities which the Greek and Latin Churches, singly or conjointly, have selected for the objects of religious pilgrimage, cannot fail to interest the thoughtful reader. Some scenes which the bulk of the Christian world would regard as most sacred, are almost wholly neglected by the mass of devotees. Others, which rank high in the estimation of local and ecclesiastical tradition, are probably unknown beyond the immediate sphere of those who worship in them.

The Abbe Michan succinctly notices twelve such places. They are as follows : 1st. Church of the Nativity at Bethlehem, (common). 2d. Church of the Annunciation at Nazareth, (Latin). 3d. Church of Jacob's Well at Shechem, (destroyed). 4th. Church of Cana, (Greek). 5th. Church of St. Peter at Tiberius, (Latin). 6th. Church of the Presentation at Jerusalem, (Mussulman). 7th. Church of the Flagellation, (Latin). 8th. Grotto (not the garden) of Gethsemane, (Latin). 9th. Tomb of the Virgin, (common). 10th. Church of the Ascension, (Mussulman). 11th. Church of the Apostles, (Mussulman). 12th. Church of the Holy Sepulchre, (common). But as some of these have been long deserted, and others depend for their support entirely on the greater sanctuaries in their neighborhood, we shall confine ourselves to those which exist in Bethlehem, Nazareth, and Jerusalem.

Whether from usually the first seen, or from its own intrinsic solemnity, there is probably none of the Holy Places which produce a greater impression at first sight than the convent of the Nativity at Bethlehem. The enormous edifice which extends along the narrow crest of the hill from west to east ; consists of the Church of the Nativity, with the three convents, Latin, Greek, and Armenian, abutting respectively upon its north-eastern, south-eastern, and south-western extremities.

Externally there is nothing to command attention beyond its size—the more imposing from the meanness and smallness of the village, which hangs as it were on its western skirts. But the venerable nave of the Church—now deserted, bare, dis-crowned—is probably the most ancient monument of Christian architecture in Palestine, we may almost say, in the world; for it is the remnant of the Basilica, built by Helena herself, and the prototype of the Basilicas, erected by her Imperial son at Jerusalem beside the Holy Sepulchre; at Rome, over the graves of St. Paul and St. Peter. The buildings of Constantine have perished; but that of Helena still in part remains; and those who have visited the two Churches of St. Apollinaris at Ravenna, constructed on the same model two centuries later, by the Byzantine Emperors, can form some notion of what it must have been in the days of its splendor. The long double lines of Corinthian pillars, the faded mosaics, dimly visible on the walls above, the rough yet stately ceiling of beams of cedar from Lebanon,—probably the last great building to which these venerable forests yielded their rafters—still preserve the outlines of the Church, which was once rich with marble, and blazing with gold.

From the nave,—which is the only interesting portion of the upper church,—we descend to the subterraneous compartment, on account of which the whole structure was erected. At the entrance of a long winding passage, excavated out of the limestone rock,—of which the hill of Bethlehem is composed,—the pilgrim finds himself in an irregular chapel, dimly lighted with silver lamps, and containing two small and nearly opposite recesses. In the northermost of these is a marble slab, which marks the supposed spot of the Nativity. In the southern recess, three steps deeper in the chapel, is the alleged stall, in which, according to the Latin tradition, was discovered the wooden manger, or “*praesepe*,” now deposited in the magnificent Basilica of St. Maria Maggiore at Rome, and there displayed to the faithful under the auspices of the Pope, on Christmas day.

The sanctuary of Bethlehem is, if not the most authentic, at least the most ancient of the Holy Places: of all the local traditions of Palestine, this alone indisputably reaches beyond

the time of Constantine. Already in the second century, a cave near Bethlehem was fixed upon as the spot in which—"there being no place in the village where he could lodge—Joseph abode, and where, accordingly, Christ was born and laid in a manger." The same tradition seems to have been constant in the next generation, even amongst those who were not Christians; the same belief pervaded the Apocryphal Gospels, and was long current in the Christian world, both East and West. Nevertheless, it may be reasonably doubted whether the subterraneous grotto shown the pilgrims as the birth-place of the Redeemer, is not after all an error, if not an imposition; many reasons confirm our doubts on this point. The strongest objection to the identity of the scene, is of modern date. During the invasion of Ibrahim Pasha, the Arab population of Bethlehem took possession of the convent, and dismantled the recess of the gilding and marble which has long proved the bane of so many sanctuaries. The removal of the casing disclosed an ancient sepulchre hewn in the rock; and it is hardly possible that a cave devoted to sepulchral purposes, should have been employed by Jews (whose scruples on the subject are too well known to require comment), either as a stable or an inn.

Still, it is a remarkable fact, that here alone is a spot known to be revered by Christians, in connection with the Gospel History, two centuries before the conversion of the Roman Empire, and the visit of Helena. Here, for more than thirty years, beside what he believed to be literally the cradle of the Christian faith, Jerome fasted, prayed, dreamed, and studied; here he gathered around him the small communities which formed the beginnings of conventual life in Palestine; from here he poured forth floods of letters, treatises, and commentaries; and, in this chamber, hewn out of a rock, he composed the famous translation of the Scriptures which is still the "Biblia Vulgate" of the Latin Church; and here he died.

2d.—The Church of the Annunciation, is remarkable for its Latin Convent at the south-eastern extremity of the village of Nazareth, and well known from the hospitable reception it affords to travelers caught in the storms of the hills of Gilboa,

or attacked by the Bedouins of the plain of Esdrelon ; and for the impressiveness of its religious services.

From the entrance of the Franciscan Church a flight of steps descends to an altar, which stands within a recess, partly cased in marble, but partly showing the natural rock out of which it is formed. In front of the altar, a marble slab, worn with the kisses of many pilgrims, bears the inscription, " Verbum caro hic factum est," and is intended to mark the spot where the Virgin stood when she received the angelic visitation. Close by is a broken pillar, which is pointed out as indicating the space occupied by the celestial visitant, who is supposed to have entered through a hole in the rocky wall which forms the western front of the cave, close by the opening which now unites it with the Church. The back, or eastern side of the grotto, behind the altar, leads by a narrow passage into a further cave left more nearly in its natural state, and said by an innocent and pleasing tradition to have been the residence of a neighbor who looked after the adjacent house when Mary was absent on her visit to Elizabeth in Judea.

But the Greek Church, excluded from the Latin Convent ; without a word in the Scripture narrative to define the scene ; without the slightest indication whether it took place by day or night, in house or field, have clung to the faint tradition which lingers in the apocryphal Gospel of St. James, where we are told that the first salutation of the Angel came to Mary as she was drawing water from the spring in the neighborhood of the town. The spring—and there is but one—still bears her name, and in the open meadow by its side stands the Greek Church, a dull and mournful contrast in its closed doors and barbarous architecture to the solemn yet animated worship of the Franciscan Convent—though undoubtedly with the better claim of the two to be considered an authentic memorial of the Annunciation.

But what is very singular, the Church of Rome has another Nazareth in Europe ; I mean the Holy House of Loretta, (of which we have already spoken). This house, richly cased with marble, surrounded with a noble Church, and fortified from without with military art ; has its history written in all the languages of Europe around its walls. It has survived

the ignorant superstition of the dark ages, and defies the light and science of the Nineteenth Century. Not to mention the great festivals of the Virgin, &c. the daily flood of devotees crowding its hallowed precincts exceeds anything to be witnessed at Palestine, unless it be at the Church of the Holy Sepulchre at Easter.

Even to this day, (1856,) Every morning, while it is yet dark the doors of the Church of Loretta are opened. A few lights round the sacred spot break the gloom, and disclose the kneeling Capuchins, who have been there through the night. Two soldiers, sword in hand, take their place by the entrance of the "House," to guard it from injury. One of the hundred priests who are in attendance commences at the high altar the first of the hundred and twenty masses that are daily repeated. The "Holy House" is then lighted, the pilgrims crowd in, and from that hour till sun-set come and go, in a perpetual stream. The House is crowded all day with kneeling or prostrate figures, the pavement around it is deeply worn with the passage of devotees, who, from the humblest peasant to the King of Naples, crawl round it on their knees, while the nave is filled with bands of worshipers, who, having visited the sacred spot, are retiring from it backwards, as from some royal presence.

It is difficult to account for this strange belief in the "Holy House," unless it be ; that after the Crusaders were driven by the Saracens from Palestine in the Thirteenth Century, it was found that this ingenious invention both satisfied the cravings of superstition for the sacred places of Palestine, and enriched the Latin Church. But what monstrous errors will not a professed infallible Church, backed by an ignorant and superstitious people, hand down to posterity !

But within and around the walls of Jerusalem, relics and sacred places abound with profusion. From the time the Crusaders entered the city, the same localities have age after age been pointed out to pilgrims and travelers with singular uniformity. And on the whole, what was shown to Maundeville in the Fourteenth Century, was with a few omissions shown to Maundrell in the Seventeenth. And to-day, the traveler is pointed to the same localities by his intelligent guide.

We now pass to the Church, or rather Mosque of the Ascension, on the top of Mount Olivet. The present edifice of the Church of the Ascension has no claims to antiquity. It is a small octagon chapel situated in the court of a mosque, the minaret of which is ascended by every traveler for the sake of the celebrated view to which the world can offer no equal. Within the chapel is the rock which has been pointed out to pilgrims, at least since the Seventh Century, as imprinted with the footsteps of our Savior. It is probable that the Church of the Ascension marks the site on which Helena built one of the two Churches ascribed to her by Eusebius, as the Church "on the top of the hill," whose glittering cross was the first thing that caught the eye of the pilgrims who, in the time of Constantine and of Jerome, approached Jerusalem from the south and west. And that she erected this building to honor, not the scene of the ascension itself; but the scene of a conversation which preceded that event; and which was said to have occurred between Christ and his Apostles before his Ascension.

Probably the least known, but most romantic sanctuary in Palestine is the Tomb of the Virgin Mary. Maundeville thus describes it in the Fourteenth Century: "You must know," says he, "that this Church is very low in the earth, and a part is quite within the earth. But I imagine that it was not found so; but since Jerusalem has been so often destroyed, and the walls broken down, and leveled with the valley, and that they have been so filled again, and the ground raised; for that reason the Church is so low in the earth. Nevertheless, men say there commonly, that the earth hath been so ever since the time that our Lady was buried there. and men also say there, that it grows and increases every day without doubt." (See *Early Travels in Palestine*, p. 176.) It is more recently described as a venerable Chapel, approached by a flight of steps, which lead from the rocky roots of Olivet among which it stands, and is entered by yet again another and deeper descent, under the low-browed arches of a Gothic roof. Its history is of modern date. It is not mentioned by Jerome amongst the sacred places visited by Paula, and if on such matters the Third General Council is authori-

ty ; the Tomb of the Virgin ought to be found, not at Jerusalem, but at Ephesus. But unhappily for the peace of Europe, a General Council has been unable to hold its ground against the latter legend, which placed her death and burial at the Holy City. The Greeks and Roman Catholics unite in the belief, and contend for the possession of this rocky sepulchre at the foot of Mount Olivet, as the identical Tomb of the Blessed Virgin.

Close to the Church, or Tomb of the Virgin, stands the sacred site of the Garden of Gethsemane. Says a modern writer on this site : " That the tradition reaches back to the age of Constantine is certain. How far it agrees with the slight indications of its position in the Gospel narrative will be judged by the impression of each individual traveler. Some will think it too public. Others will see an argument in its favor from its close proximity to the brook Kedron. None probably will be disposed to receive the traditional sites which surround it—the Grotto of the Agony, the rocky bank of the three Apostles, the '*terra damnata*' of the Betrayal. But in spite of all the doubts that can be raised against their antiquity and the genuineness of their site, the eight aged olive trees—now—indeed less striking in the modern garden-enclosure than when they stood free and unprotected on the rough hill-side—will—remain, so long as their already protracted life is spared, the most venerable of their race on the surface of the earth ; of all the sacred memorials in or about Jerusalem, the most affecting, and, except the everlasting hills themselves, most nearly carrying back the thoughts to the events which they commemorate."*

Lieut. Lynch, of the United States Navy, in 1848 was sent out by the government, to explore the river Jordan, and the Dead Sea. The object of the expedition was to discover and explain the peculiar features of this mysterious Sea, to the end that science may be advanced, and the curiosity of the world put to rest regarding a sea that knows no ebb and flow, and in whose God-accursed waters no living thing exists. Having performed with fidelity his mission, he bent his steps towards Jerusalem, and there visited all the " Holy

*See London Quarterly, October, 1853, p. 238.

Places" for which this city is so famous. He visited the Garden of Gethsemane in May, and thus speaks of this sacred spot :

"The clover upon the ground was in bloom, and the garden, in its aspects and associations, was better calculated than any place I know, to soothe a troubled spirit. Eight venerable trees, isolated from the smaller and less imposing ones which skirt the pass of the Mount of Olives, form a consecrated grove. High above, on either hand, towers a lofty mountain, with the deep yawning chasm of Jehosaphat between them. Crowning one of them is a living city ; on the slope of the other is the great Jewish cemetery—City of the Dead. Each tree in this grove, cankered, and gnarled, and furrowed by age, yet beautiful and impressive in its decay, is a living monument of the affecting scenes that have taken place beneath and around it. *The olive perpetuates itself ; from the root of the dying parent stem, the tree springs into existence. These are accounted one thousand years old. Under these of the preceding growth, therefore, the Saviour was wont to rest ; and one of the present may mark the very spot where he knelt, and prayed, and wept.* No caviling doubt can find entrance here. The geographical boundaries are too distinct and clear for an instant's hesitation. Here the Christian, forgetful of the present, and absorbed in the past, can resign himself to sad, yet soothing meditation. The few purple and crimson flowers growing about the roots of the tree, will give him ample food for contemplation, for they tell of the sufferings and ensanguined death of the Redeemer !"*

Superstition may have reared no Temple on this sacred locality : But the recollection of the agony, and bloody sweat of the world's Redeemer, will ever invest this spot, and clothe these trees with a halo of glory, to which the most elevated and pious will turn with admiring wonder.

On the brow of Mount Zion, a conspicuous minaret is pointed out from a distance, to the traveler approaching Jerusalem from the south, as marking the Mosque of the Tomb of David. Within the precincts of that mosque, is a vaulted gothic chamber, which contains within its walls a greater confluence of tra-

* See Lieut. Lynch's Expedition to the River Jordan and Dead Sea, p. 416.

ditions than any other place in Palestine, after the Holy Sepulchre. It is said to occupy the site of the edifice which Epiphanius mentions as having survived the capture of Jerusalem by Titus. Here is said to be the upper chamber of the Last Supper ; of the meeting after the Resurrection ; of the Day of Pentecost ; of the residence and death of the Virgin ; and of the burial of Stephen. Some of these strange pretensions date as far back as the fourth century. But it is impossible to reconcile these assumptions with the general belief of Christians, Jews, and Mussulmans alike, that here **is** the burial-place of King David. The enlightened believer may smile at the credulity of the various worshipers ; but with the Latins, and Orientals, these are stern realities.

We now approach the most sacred of the Holy Places ; in comparison of which, if genuine, all the rest sink into insignificance, and which, even if spurious, is among the most interesting spots in the world. It is commonly admitted that the present edifice stands on the site of that which was constructed by Constantine. And some affirm, that the true site was marked out by a temple or statue of Venus, erected by the Emperor Adrian for the purpose of polluting the spot believed to be the Holy Sepulchre by the Christians of his age.

The present edifice is a large, irregular building, of Byzantine architecture, and so constructed as to enclose all the *traditional* localities which are mentioned in connection with the crucifixion and resurrection of the Saviour. This building contains about twenty altars, marking so many Holy Places, and these have been all along the fruitful sources of contention between the Latins and Greeks. This venerable pile lying near the northwest corner of Jerusalem,—contains a cluster of ancient and modern edifices that have successively risen from the times of Constantine down to the present,—representing almost every form of architecture, Oriental or Modern. They stand if not on the exact sites of the sacred localities, yet *evidently near it*. Built on the native hills of the old Jerusalem, they rise in solitary grandeur from the fallen city. The largest building of which, covers the Holy Sepulchre itself, and for the privilege of repairing which, Europe has been roused to arms. Enter the church, and there is the place in

which to study the various rites and forms of the older churches of the world. There, as nowhere else in Europe, or Asia, within these time-honored walls, are gathered together all the altars of all the sects which existed before the Reformation. From the Oriental splendor of the Greek, and Armenian churches, down to the deep poverty of the Coptic and Syrian sects, all appear represented and commingled ;—the living embodiment of the superstition of the dark ages.

From a view of the building, we turn to contemplate its singular religious worship. The reader is aware of the belief long prevalent in the East, that on Easter-Eve, a fire descends from Heaven into the sacred sepulchre. Passing by extraordinary occasions as that of 1834, the reader is invited to witness an *ordinary modern* annual festival.

“The time to which the reader must transport himself, is the morning of Easter-Eve. The place—the gallery of the Latins, from whence all Frank travelers view the spectacle—on the northern side of the great Rotunda—the model of so many European churches, and of which the most remarkable, perhaps, that of Aix-la-Chapelle, was built in express imitation of the famous original. Above is the dome with its rents and patches waiting to be repaired, and the sky seen through the opening in the center, which, as in the Pantheon, admits the light and air of day. Below is the Chapel of the Sepulchre—a shapeless edifice of brown marble ; on its shabby roof a meagre cupola, tawdry vases with tawdry flowers, and a forest of slender tapers ; whilst a blue curtain is drawn across its top to intercept the rain admitted through the dome. It is divided into two chapels,—that on the west containing the Sepulchre, that on the east containing ‘ the Stone of the Angel.’ Of these, the eastern chapel is occupied by the Greeks and Armenians, and has a round hole on its north side, from which the Holy Fire is to issue for the Greeks, and a corresponding aperture for the Armenians on the south. At the western extremity of the Sepulchre, but attached to it from the outside, is the little wooden chapel, which is the only portion of the edifice allotted to the Copts. Yet farther west, but parted from the Sepulchre, is the chapel, equally humble, of the Syrians, whose poverty has probably been the means of sav-

ing from marble and decoration the so-called tombs of Joseph and Nicodemus which lie in their precincts. The chapel of the Sepulchre itself rises from a dense mass of pilgrims who sit or stand wedged together ; whilst round them, and between another equally dense mass which lines the walls of the church, a circular lane is formed by two circumferences of Turkish soldiers, who are there to keep order.

“For the first two hours all is tranquil. Nothing indicates what is coming, except that the two or three pilgrims who have got close to the aperture, whence the fire is to spring, keep their hands fixed in it with a clench which is never an instant relaxed. About noon this circular lane is suddenly broken through by a tangled group rushing violently round till they are caught by one of the Turkish soldiers. It seems to be the belief of the Arab Greeks that unless they run the circuit of the Sepulchre a certain number of times, the fire will not appear. Accordingly, for two hours, or more, a succession of gambols takes place, which an Englishman can only compare to a mixture of prisoner’s base, foot-ball, and leap-frog. He sees a medley of twenty, thirty, fifty men, some of them dressed in sheep skins, some almost naked, racing and catching hold of each other, lifting one of their companions on their shoulders, sometimes on their heads, and rushing on with him till he leaps on the ground, when a second succeeds. A fugleman usually precedes the rest, clapping his hands, to which the others respond by the like action, adding wild howls, of which the burden is : ‘This is the Tomb of Jesus Christ’—‘God save the Sultan’—‘Jesus Christ has redeemed us.’ What begins in the lesser groups, soon grows in magnitude and extent, till at last the whole of the passage between the troops is continuously occupied by a race, a whirl, a torrent of these wild figures, wheeling round and round in a frenzy, which *gradually* subsides or is checked ; the race course is then cleared, and out of the Greek Church, on the east of the Rotunda, a long procession, with embroidered banners, supplying in their ritual the want of images, defiles round the Sepulchre.

“The excitement, which had before been confined to the runners and dancers, now becomes universal. Hedged in by

the soldiers, the two huge masses of pilgrims remain in their places, but all join in a succession of yells, through which are caught from time to time, strangely and most affectingly mingled, the chants of the procession,—the stately chants of the church of Basil and Chrysostom,—mingled with the yells of savages. Thrice the procession paces round : and at the third circuit the two lines of Turkish soldiers join and fall in behind. The crisis of the day is approaching, and one great movement sways the multitude from side to side. The presence of the Turks is believed to prevent the descent of the fire, and at this point they are driven, or consent to be driven, out of the church. It is difficult to describe the appearance, as of a battle and a victory, which, at this moment, pervades the church. In every direction the raging mob bursts in upon the troops, who pour out of the building at the south-east corner. The procession is broken through—the banners stagger, waver, and fall, amidst the flight of priests, bishops, and standard-bearers, before the tremendous rush. In a small but compact band the Bishop of Petra, (who is on this occasion the Bishop of ‘the Fire,’ the representative of the Patriarch), is hurried to the chapel of the Sepulchre, and the door is closed behind him. The whole church is now one heaving sea of heads, resounding with an uproar which can be compared to nothing less than that of the Guild-Hall of London at a nomination for the City. A single vacant space is left—a narrow lane from the fire-hole in the northern side of the chapel to the wall of the church. By the aperture itself stands a priest to catch the flame ; and on each side of the lane, so far as the eye can reach, hundreds of bare arms are stretched out like the branches of a leafless forest quivering in some violent tempest.

“ In earlier and bolder times the expectation of the Divine presence was raised at this juncture to a still higher pitch by the appearance of a dove hovering above the cupola of the chapel—to indicate, so Maundrell was told, and doubtless truly, the visible descent of the Holy Ghost, (with two or three slight variations, the account of Maundrell in the Seventeenth Century, is an almost exact transcript of what is still seen). This extraordinary act, whether of extravagant

symbolism, or of daring profaneness, has now been discontinued ; but the belief remains still—and it is only from the knowledge of that belief that the full horror of the scene, and intense excitement of the next few moments, can be adequately conceived. Silent—awfully silent—in the midst of the frantic uproar, stands the Chapel of the Holy Sepulchre. If any one could at such a moment be convinced of its genuineness, or could expect a display of miraculous power, assuredly it would be that its very stones would cry out against the wild fanaticism without, and the fraud which is preparing within. At last it comes. A bright flame as of burning wood appears inside the hole—the light, as every educated Greek knows and acknowledges, kindled by the Bishop in the Chapel—the light as every pilgrim believes, of the descent of God Himself upon the Holy Tomb. Slowly, gradually, the fire spreads from hand to hand, from taper to taper, till at last the entire edifice from gallery to gallery, as well as through the whole of the area below, is blazing with thousands of burning candles. It is now that according to some accounts, the Bishop or Patriarch is carried in triumph out of the Chapel, on the shoulders of the people, in a fainting state, ‘to give the impression that he is overcome by the glory of the Almighty, from whose immediate presence he is believed to have come.’ It is now that a mounted horseman, stationed at the gates of the Church, gallops off with a lighted taper to communicate the sacred fire to the lamps of the Greek Church in the Convent at Bethlehem. It is now that the great rush to escape from the rolling smoke and suffocating heat, and to carry the consecrated tapers into the streets and houses of Jerusalem, lead at times to the violent pressure at the single outlet of the Church which in 1834 cost the lives of hundreds. For a short time the pilgrims run to and fro—rubbing their faces and breasts against the fire to attest its reputed harmlessness. But the wild enthusiasm terminates the moment after the fire is communicated ; and not the least extraordinary part of the spectacle is the rapid and total subsidence of a frenzy so intense—the contrast of the furious agitation of the morning with the profound repose of the evening, when the Church is again filled through the area of the Rotunda, through

the Chapels of Copt and Syrian, through the subterranean Church of Helena, the great nave of Constantine's Basilica, the stairs and platform of Calvary itself, filled in every part, (except the one Chapel of the Latin Church,) by a mass of pilgrims, who are wrapt in deep sleep awaiting the midnight service."^{*}

Originally all the sects partook in the ceremony ; but one by one, they have fallen away. The Roman Catholics, after their exclusion from the Church by the Greeks, denounced it as an imposture, and have never resumed it since ; and though for ages this *infallible Church* has worshipped this sacred fire, in common with the Greeks—yet this same *infallible Church* now pronounces it as a "*ridiculous and superstitious ceremony.*"†

But while the Latin Church looks with contempt on the superstitious ceremony of the sacred fire of the Greeks : what can a candid observer think of the annual festival of the Crucifixion, celebrated by the Roman Catholics on the same week, (Easter Week,) and in the same place ?

"The Church of the Holy Sepulchre is the theatre of the principal ceremonies. Several of my friends were present to witness the extraordinary exhibitions, which are repeated there from year to year upon this anniversary. The Catholics, in a nocturnal procession, represented, in scenic style, the Crucifixion of Christ, and the various events that preceded and followed that tragedy. An image of the full size of a man crowned with thorns, was nailed to a cross, and borne, at the head of a long train of ecclesiastics, monks, and pilgrims, to a succession of sanctuaries, built according to tradition, upon the spots rendered holy by the transactions which the altars commemorate—to the Altar of Flagellation—of the Prison—of the Division of Christ's Garments—and finally to Calvary, where the cross was erected with the image affixed to it ; and after due time had elapsed, the body was taken down, embalmed, and deposited in the sepulchre. Religious service was performed appropriate to the several parts of this drama—prayers, sermons, and chanting ; the torches were extinguished, to represent the darkness which was ' over

^{*}London Quarterly, October, 1853.

†See "Annals of the Propagation of the Faith," for the year 1853.

all the land ;' and the well-trained monastics sustained every change of the exhibition with looks, gestures, sobs, and groans adapted to give it the greatest effect."* The same writer says, and well he may : "The Mussulmans look upon these scenes with undisguised and bitter contempt." Surely this is the most wanton, offensive, outrage on Christ and his religion, the world ever saw. Is not this more than symbolically "Crucifying the Son of God afresh, and putting him to an open shame?" Such dishonor is poured upon the adorable Saviour in the house of his professed friends, on the very spot where, according to their tradition and assured belief, "he was delivered for our offenses, and rose again for our justification." The truthful, but startling reflections of Dr. Durbin in view of these immoral superstitions are worthy of remark :

"I visited the Church (of the Holy Sepulchre) three several times, and each time I came away sad and dejected, under the painful conviction that its very existence, so long as it is a centre of superstition and an object of strife, is a curse to Christianity. Had I been born a Jew or a Mussulman in Jerusalem, nothing short of the miraculous power of God could have converted me to Christianity ; so utterly worthless and degrading are its daily exhibitions on the very spot where it is claimed to have been consummated by the death and resurrection of its author !"†

It is a painful reflection that for such an end as this Constantine and Helena should have planned and builded, and for such a worship Godfrey and Tancred, Richard and St. Louise, have fought and died. For this, Nicholas of Russia encountered the combined armies of England, France, Turkey, and Sardinia ; and at this day it forms an important element in kindling up the flame of war in India, and along the Ganges ; which in its progress may sweep to the uttermost confines of Europe ; throw down the thrones of sovereigns, and change the map of the world. *The spirit of prophecy* points to a long and terrible *war of nations*, as the *next page*

*See Olin's Travels, Volume 2, p 108.

†Dr. Durbin's Observations in the East, Volume 1, p. 304.

in the world's history ; and the signs of the times seem to indicate that this fearful period is not far distant.

Let us turn from this sickening subject, and cast a passing glance at the remnant of Israel : the ancient owners of the soil, that is now "trodden down of the Gentiles." Pent up in a quarter of the city upon the slope of Zion, amid dirt and filth, the refuse of slaughter-houses, and abominations of all sorts—which block up the path of the traveler, and fill the air with noisome and pestilential effluvia—sweeping like a destroying angel over the houses of Israel, dwell a Jewish population of from five to seven thousand ; they are chiefly Pilgrims from Europe to the land of their fathers. Constant emigration from distant lands, prevents solitude and depopulation in the Jewish quarter ; while contributions from their brethren in Europe furnish them the scanty means of subsistence. Despised and oppressed by the Christian and Turk ; the pensive Jew still weeps over the ruins of the city of David.

In this abject state "they have purchased from the Turks the privilege of approaching the ancient Temple wall, at a spot which is called their '*Place of Wailing*,' where they weep over the fallen glory of their race, under the very ruins of their once magnificent sanctuary. Here under what they believe to have been a part of the ancient Temple wall, they assemble every Friday, in considerable numbers, and cry, 'Our Inheritance is turned to strangers, our House to aliens.'" The Book of the Law is read by the aged men, and the women walk up and down the small area, occasionally approaching the wall to kiss it, pouring forth lamentations and prayers. This affecting custom is of ancient origin ; we read of them by the waters of Babylon, pensively sitting in tears under the shady willows, weeping over the desolations of Israel. When Titus, the son of Vespasian, destroyed the City and Temple, and successive Emperors, by imperial edicts, banished the Jews from the city : Yet even then, they clung with tears of affection to its ruins, and with a tenacity of grasp that death only could loosen. Palestine has often passed from one conquerer to another ; yet, amid all its vicissitudes—in the days of the Crusaders—under the oppressive rule of the Latins—or the more lenient sway of the Turks : the sons of Jacob are

seen lingering on and around their ruined Temple, bewailing the desolations of Judea, and waiting for the time when God shall "renew their days as of old."* But thank God "their redemption draweth nigh," and "the days of their mourning" are drawing to a close.

Are not those strong attachments of the Jews to their native land, the natural ligaments that bind this people (though scattered among all nations) to the land of their fathers, and hold them to this day, in readiness, to flow by *millions* into the Holy Land, should circumstances, and the nations, invite their emigration? Though the casual observer may scarcely regard the Jews of Palestine and their brethren, as worthy of notice amid the stirring events of modern times; *yet doubtless, these people, and the promises made by God to their fathers, are the secret springs that agitate Europe, and threaten to convulse the world; and it was in view of this Race, that Daniel prayed and prophesied of these days.*

Jerusalem is visited annually by between twenty and thirty thousand pilgrims from all parts of the Catholic world, besides an immense number of the Greek faith; all of whom purchase relics of the venders of these articles, in the area in front of the Church of the Holy Sepulchre; perform devotions at the various altars, and leave what is termed the "altar due" with the monk in charge of the respective altars. These dues in the course of a year swell to an enormous amount: and here is the secret of the dispute, between the Latins and the Greeks; for the party that possesses the greatest number of holy places receives the largest amount of money, and this party up to the commencement of the war, was the Greeks. Hence the jealousy and animosity existing between the Latin and Greek monks, and which frequently result in blows.

The Mohammedans have allowed the Christians quiet possession of these localities, on account of the large revenue they yield the government. Guards of Turkish soldiers are stationed at Jerusalem to keep order among the Christians; who often, with fixed bayonets, and with a look of ineffable

* See Dr. Durbin, Vol. Ist, p. 278.

contempt, are seen marching into the Church of the Holy Sepulchre, to keep order while service is being performed before the very Sepulchre of the Prince of Peace ; all of which, and even blows will not prevent the Greek and Latin monks from *openly mocking* and deriding each other while in the *very act* of religious worship.

From the days of the crusaders to the year 1757, the Latin Church possessed the principal posts in the Holy Places ; but during some of their quarrels, the Latins being the offenders, were expelled by the Turks from several of them. After the fire of 1808, which nearly destroyed the Church of the Holy Sepulchre, they were cut off from several more. At that time, the Latins were poor, not having received their usual dues from Europe ; this, and the very small number of Latins that visited the Holy Land, (occasioned by the wars then ravaging Europe), reduced their wealth and influence ; so the scheming Greeks seized the opportunity,—being then rich in the dues of the altar,—to rebuild the Church ; thus claiming the right to the principal Holy Places, and forcing the Latins to a dark, obscure chapel on one side of the building, which they still occupy.

The protector of the Holy Places, and of the Latins, has been for ages the king of the French ; deriving the title and power from St. Louis, famous in the annals of the Crusaders. At the time of the fire, France had no king, and if Napoleon Ist assumed the usual title of "Protector of the Holy Places," he could not protect the Latins from the Greeks, as he had enough to do to protect himself on the throne of France ; besides, he had a short time before been driven out of Palestine by the Turks, and the Latins had to bend to the Greeks. The Pope is the acknowledged head of the Latin Church, while the king of France is its "Protector:" which post the present Emperor Napoleon IId has assumed ; hence his demand for the restitution of the Holy Places to the Latin monks. This demand induced the Porte to reinstate the Latins in their ancient rights ; which aroused the Greeks, who appealed to their "Protector," the Czar of Russia. Nicholas demanded the abrogation of the decree, hence the war ; but more of this anon.

In the beginning of April, 1856, a terrible storm raged over Jerusalem for three days, seriously injuring the great dome of the Church of the Sepulchre. The internal ceiling of which gave way in several places ; and the rain fell with violence upon the worshippers, so that the priests were driven from their altars. There are other important places of great note, such as the Mosque of Omar, &c. But as they are not objects of dispute by the Latins or Greeks, we pass them by ; referring the curious reader to the numerous books of travels in the holy land, where the desired information may be found.

After all that has been written, for, and against *the sites of the Holy Places*, I find it difficult to condemn, or approve—clouds and darkness hang around the subject. But, on the general features of the Holy Land, if clouds arise, they are far from dense. “Not only are the sites of Jerusalem, Nazareth, and Bethlehem, absolutely indisputable, but there is hardly a town or village of note mentioned in the Old and New Testaments which cannot still be identified with a certainty which often extends to the very spots which are signalized in sacred history.” “These ‘Holy Places’ have indeed a history of their own, which, whatever be their origin, must always give them a position amongst the celebrated spots which have influenced the fortunes of the globe.”

“But to the pious and intelligent Christian, sacred topography, and history, present a free atmosphere of truth above, and a firm ground of reality beneath, which no doubts, controversies, or scandals, concerning this or that particular spot, this or that particular opinion or sect, can affect or disturb. The churches of the Holy Sepulchre, or of the Holy House, may be closed against us, but we have still the Mount of Olives and the Sea of Gallilee ; the sky, the flowers, the trees, the fields, which suggested the Parables—the holy hills, which cannot be moved, but stand fast for ever.” (London Quarterly.)

Having noticed at large Turkey, and Russia, the principals in the last war ; it may be asked, why do the Western powers meddle with it ? and if Catholic France fights for the Holy Sepulchre—for what purpose does Protestant England ally herself to that power, and act so prominent a part in this

war ; and how does it happen that this war, so gigantic in its proportions, and withal so expensive, should be so popular in Great Britain ? I answer, England had many weighty reasons impelling her to this course. And first, while Russia, and France, represent the Greek and Latin Churches ; England is the Great representative of the Protestant *interest* in Europe, Asia, Africa, and the distant islands of Oceanica ; while side by side, with her noble descendants, she battles for civil and religious liberty in the Western hemisphere.

Though Protestantism was feeble in Turkey up to the war, yet the British public felt a strong desire to see scriptural religion prevail through the Land of Israel, and the dominions of the Sultan : Hence, when a question arose affecting the religious liberty of Turkey, and presenting an opening, or entering wedge for the Missionary and the Bible, the British ministry found themselves heartily sustained by the people in resisting the aggressive demands of Russia upon the Porte. In every part of the world, the suffering Protestant looks to England for sympathy and aid ; and receives a hearty response from the British people ; while the flag of the nation floats proudly over the Bible and the Missionary in every distant land. By the Protestants of England of every sect, this is viewed as the path to renown, on earth, and the way to honor in heaven ; and so strong is this element, that no minister of the Crown dare oppose it ; *and the British Throne rests secure upon it.*

The voice of Cromwell, like the roaring of a Lion, was once heard across the channel, and in the eternal city ; so that the King and Pope, trembled, before the noble Protector ; whilst the persecuted Protestant found in him an energetic friend. This spirit still lives in the British mind ; and though less enthusiastic, is more deep and diffused ; and in the hands of a designing ministry may be made the ostensible cause of an aggressive war.

The bulk of the British people look at Russia as the embodiment of despotism and oppression. The sufferings and wrongs of Poland and her absorption into the Russian Empire, is remembered with indignation. Often has the writer, (when young) listened with thrilling interest to his grand-

father's tales (a British tar of many a battle) of the heroic Poles whose blood the Russians shed in torrents around their altars and homes ; and crushed forever their liberties and nationality ; while the hardy veteran sighed for the privilege of firing at least one broadside into a Russian seventy-four. Furthermore, British liberty is contrasted with Russian despotism by British writers and orators, and the Englishman no longer execrates France and Napoleon, but finds a rival,—hated of God and man,—in Russia and the Czar. The heroic defense of Hungary against the house of Austria, was viewed with thrilling interest, and found a hearty response in the British Islands : and when Russia marched across her frontier to crush the liberties of Hungary, a cry of *war with Russia* was heard from London to Edinburgh, which the British ministry could only appease, by convincing the nation that a march upon Hungary must be over British faith and British treaties. But when the armies of Russia invaded the soil of Turkey, and no treaties lay in the way of British intervention, the enthusiastic indignation of the people was such, that no ministry could hope to retain their power a week, but by energetic movements in that direction.

Should Constantinople fall a prey to Russia, that power would gain *the empire* of three seas—the Sea of Azof, the Black Sea—and the Mediterranean. Once in possession of the city of the Cæsars, with her fleets anchored in the Golden Horn, her flag would sweep these seas, and British dominion would be insecure even on the rock of Giberalter. In such a case the aggressive advance of the Czars *eastward* would be fearful, and no power but that of God could stop its progress ! It is painful to contemplate such a state of things, which England will fire her last shot, and spend her last dollar to prevent ; and nothing but *extreme infatuation* would hinder the maritime nations of Europe from aiding Great Britain with all their power to prevent so dreadful a calamity.

The growth and expansion of Russia during the last fifty years ; her Autocratic government and policy ; and her dominant influence in the cabinets of Germany, has turned the attention of the Statesmen of Europe to the Court of St. Petersburg. In England, her rising fleets, and aggressive move-

ments Eastward, have been viewed with alarm. Already on the frontiers of China ; with her fleets and armies menacing Constantinople, and British India ; not only the Statesmen of England, but every thoughtful man has seen a war with Russia, at no distant day, inevitable.

France, Austria, Prussia, and the smaller states of Germany and Italy, plainly perceived, that unless the aggressive advance of Russia was checked, their own dominions would soon be swallowed up by that power. Already the influence of Russia in the councils of the German Cabinets, is felt, in their want of unanimity, and in their indecision, though their dearest liberties are at stake. Unable to combine in their own defense, they saw with secret pleasure, the two great maritime powers of Europe, arming against Russian aggression.

That state of feeling "subsisting among neighboring States more or less connected with one another, by virtue of which no one among them can injure the independence or essential rights of another without meeting with effectual resistance on some side, and consequently exposing itself to danger ;" known as the "*Balance of Power*," is of ancient date among the nations, and is *assuming* in the present century *form*, and *system* ; and appears destined at some future period to be based on sound principles of moral, and international law ; "Affording to the weak protection against the encroachments of the strong, and if not the invariable preventive of ambitious wars, yet their sure and speedy avenger."

With the progress of letters, of commerce, and of international communication the necessity of some such a system is deepening in the minds of enlightened men of all nations. This sentiment finds an echo in the United States of North America ; and is thus expressed by its profoundest Statesman, Daniel Webster : "Every nation has the same *interest* in the maintenance of international law, as every individual has in the maintenance of the laws of his country." This doctrine Kossuth eloquently proclaimed to our countrymen, and which, but for his offensive egotism, would have been patiently heard, and generally investigated. Our noble countryman, Elihu Burret, of whom any nation may be justly

proud, is to-day, exerting a prodigious influence in the minds of men on both sides of the Atlantic, in favor of some great international movement in view of permanent peace : and may not the promised reign of universal peace among the nations, be brought about by some such a combination. These elements already exist, (though in a chaotic state,) in the "Balance of Power," the "Peace Party," and "National Alliance;" and only await a forming hand, which future intelligence, and necessities, may supply.

It may be justly doubted whether a state of permanent national isolation, is morally, or politically expedient in view of our commanding position among the nations, and our growing expansion ; and in spite of ourselves, we have of late, from the force of circumstances commenced to act in the affairs of Europe ; witness the action of our Minister, in union with that of England, to prevent the effusion of blood between two Protestant powers ; (viz. Prussia and Switzerland,) in the affairs of Neuchatel. It is pleasing to witness two kindred nations, mighty in deeds and arms ; meet for the first time, and shake hands on the continent of Europe, on a mission of peace.

Some of the now decayed and desolate countries of the ancient world were once the seats of literature, commerce, and civilization, but they have perished from the want of any bond of union which could have imparted mutual protection. Some reckless invader was suffered to subdue his neighboring state; this conquest led to another, until he became at length irresistible, and whole nations with their arts, wealth and power, were swept from the face of the earth. Thus Philip of Macedonia from an insignificant power in Greece contrived one by one to subdue the neighboring states, till in a few years his son Alexander overthrew, and desolated the Persian Empire, and a great part of Asia, and India. Again, a handful of men, who at first might be justly regarded as a banditti, established themselves in Italy, and called themselves Romans. They too were suffered to accumulate power by degrees, until they succeeded in subduing the *bravest* nations of Europe and Asia—and their descendants successively passed under the Roman yoke.

Very different has been the conduct of Europe, whose history develops a policy of State combinations for mutual defense. The crusades first brought the nations of Europe together, and the soldiers of England, of France, and of Germany, fought in the same cause against a dominant power, in the fields of Palestine. The descent of the Turks upon Europe, and their conquest of Constantinople,—the ambitious designs of Mohammed II to conquer Italy,—together with his proud declaration, “that he would feed his horse with a bushel of oats from off the altar of St. Peter, at Rome,” produced an alarm through Europe. The victories of Solymán, in Persia and Africa, over Hungary and the Venetians, Italy and Spain; united the Nations of Europe against the Turk. The crowns of Hungary and Bohemia were united in a single dynasty, and afterwards were conferred on Ferdinand of Austria in dread of the Ottomans. The same cause led to the election of the young King of Spain, Sicily, Naples, and the Netherlands, to the Empire of Germany, and armies were freely voted to him, against the Turks. This principle continued actively at work, till Sobieski, the last of the Poles, defeated the Ottomans under the walls of Vienna, and broke the charm that held Europe in fear of the Crescent. “When Ferdinand II of Spain, himself a bigot, took advantage of religious bigotry to destroy the laws and rights of Bohemia, and trample down the liberties of Germany—Sweden and France joined with Denmark and England to make war or mediate in favor of the oppressed. It was too late to revive Bohemia, but German liberties were saved. What would now be the state of Europe, had kingly and sacerdotal bigotry been allowed to ruin Germany as they have ruined Spain.” When France under Louis XIVth, became the scourge of Europe, and tried to make Spain an appendage of the French crown, she met with a combined hostility which exhausted her resources, humbled her arms and prostrated her spirit. England in the course of these events became proud, dictatorial, and overbearing; she also brought punishment on herself, for when her American colonies revolted, Austria acknowledged their independence, France and Spain made war on her, and France sent a large armament to their support, which terminated in

rending the colonies from the Mother country. "The French republic when at first unjustly attacked, forgot justice in defense; trampled down the liberties of Switzerland, Italy, and Spain, and invaded Egypt and Syria without provocation. Napoleon, by his unscrupulous violence and vast power, brought on himself the hostility of all Europe, and at length fell, though less by its arms, than his own unconquerable pride." Russia having driven Napoleon like a fugitive from her soil, and rescued Austria from the sword of the Magyar; haughtily demanded of Turkey what no independent power could grant, and being denied, ruthlessly invaded the territories of an unoffending neighbor. The German powers remonstrated; while England, France, and Sardinia, drew their swords in her defense. A war was kindled which threatened the integrity of Russia, and terminated in humbling the pride of the Autocrat, and annihilating her naval and military power in the Crimea, and the Black Sea; while Austria no longer lies at her feet, but assumes towards her an independent, defiant attitude.

Under the present policy of Europe, no power can disturb its equilibrium with impunity. A providential arrangement, this, to sheath the sword of war, and by removing its impediments out of the path of human progress, accelerate the spread of the gospel, and the triumphs of the cross.

The British possessions in the East, are held by her statesmen and people, vital to her national prosperity; and while the British navy carefully guards the Turkish capital: the resources of India (no inconsiderable power) will be called out, systemized, and developed after the Anglo-Saxon fashion. A peace establishment of seven hundred thousand men of all arms do the bidding of the British Queen, which may be indefinitely augmented in time of war. An *effective* force probably equal to the military power of Russia.

According to the latest returns, there are now serving in India, of Queen's troops, officers included, twenty-nine thousand four hundred and eighty; European troops in the service of the Company, nineteen thousand nine hundred and twenty-eight; and of native troops, two hundred and forty thousand one hundred and twenty-one. This gives a grand total of

two hundred and eighty-nine thousand five hundred and twenty-nine regular soldiers ; of whom two thousand five hundred and sixty-nine are engineers, sixteen thousand four hundred and forty artillery ; thirty-four thousand nine hundred and eighty-four cavalry ; two hundred and twenty-nine thousand four hundred and six infantry ; and the residue medical men, warrant officers, and veterans. To these must be added : 1st—The contingents of certain native States, which, being commanded by British officers, are available under treaties, for British purposes ; which number thirty-two thousand three hundred and eleven men. 2d—Native contingents, (not so commanded, but equally available for service), which number four thousand fighting men. 3d—The armies of native princes, at the service of the East India government when required, and which number thirteen thousand nine hundred and sixty-two artillery ; sixty-eight thousand three hundred and five cavalry ; and three hundred and seventeen thousand six hundred and fifty-three infantry. Total, seven hundred and twenty-four thousand seven hundred and fifty-eight fighting men at the disposal of the East India Company.

The forces of India under the *modern* conciliatory policy of the British colonial government, are a formidable power ; and in the absence of any *general uprising* of the native chiefs, may be used with terrible effect against the advance of Russia in the East ; and while the power of the central government (Great Britain) remains entire, they may be safely relied on. The advance of Russia upon the frontiers of China, and the disturbed condition of that unhappy empire, appears to have impelled the British government to annex province after province, *of late*, to her already overgrown possessions in India ; and to open a way to the frontiers of China, and stop the further advance of Russia in that direction. Both England and Russia, are playing a fearful game in the East, which, according to reason, history, and Revelation, must speedily end in *terrible reverses* to both.

Since writing the above,—a year ago,—the author's fears of "terrible reverses" in the East, have been fearfully realized, in the revolt in India. This fearful rebellion appears now (December 1857) well nigh crushed ; and the British power,

humanly speaking, bids fair to rest on a firmer basis than before : namely, a dread of British power, and the belief that resistance to that government is useless. Though at present the Indian army is disorganized by the disaffection of the Sepoys, (or, native troops), yet, as the *native princes* were generally true to the British ; and the Sepoys, being without competent leaders, or military supplies, or unanimity of effort, were soon dispirited and crushed. The British government will, doubtless, *reconstruct* her Indian-army, avoiding the error of filling the ranks with any *one class* of natives. Instead of enlisting Brahmins, or Hindoos of a high cast, she will doubtless enlist Hindoos, Mohammedans, and Seiks ; these troops, having no religious or national affinities, might be so formed, officered, and interspersed with European troops, over British India, as to uphold, *for a time, at least*, the British power in that country. BUT THE END IS NOT YET.

The power and resources of England, and France, are too well known to call for special remark, and will be noticed only as circumstances shall present them before us. We now resume our comment, which was broken off at page 269, to which the reader is invited to turn, that he may not lose sight of the connection.

END OF PART SECOND.

PART THE THIRD.

VERSE FORTY-FOURTH.

"BUT TIDINGS OUT OF THE EAST, AND OUT OF THE NORTH, SHALL TROUBLE HIM ; THEREFORE HE SHALL GO FORTH WITH GREAT FURY TO DESTROY, AND UTTERLY TO MAKE AWAY MANY."

"*But tidings out of the East.*" "Prideaux, and other learned men, as well as Porphyry and Grotius, (with many of the moderns), refer this passage to Antiochus ; and to his hearing of the revolt of the provinces in the East, and of Artaxias in the North ; and to his going forth therefore in great anger and with a great army, to reduce them to their obedience. But if this part might be fitly applied to Antiochus, yet how could he be said afterwards to 'plant the tabernacles of his camp between the seas in the glorious holy mountain ;' for he returned no more into Judea, but died in that eastern expedition ? Mr. Mede supposeth, that the 'tidings from the east and the north may be that of the return of Judah and Israel, from those quarters. For Judah was carried captive at the first into the east, and Israel by the Assyrians into the north, (namely in respect of the Holy Land), and in those parts the greatest number of each are dispersed to this day." It is difficult to admit of this application. *But it is universally known, that the Persians are seated to the east of the Ottoman dominions, and the Russians to the north.*

Persia, famous in history under the names of Iran or Eiran, Elam or Susiana, Media, and Parthia, now known as Persia, long the terror of Greece, and the rival of Rome ; was, at the time of Mohammed, in a state of rapid decay, and soon fell under the arms of the Saracens, and embraced the religion of the Prophet. On the death of Mohammed, the succession to the sovereignty was contested between Abu-Beker, whose

daughter, when very young, the Prophet had married, and who was his favorite wife,—and Ali-Ben-Abi-Taleb, his cousin-german, who was also, through marriage with the Prophet's daughter Fatima, his son-in-law. The Persians espoused the claims of Ali. A terrible schism occurred in the Mussulmans' ranks, which terminated in two great branches, the Shiites, (heretic) or Sheichs; and the Sonnites. Of the former, the Persians are the principal power; of the latter, the Othman Turks. A more deadly hostility never existed between two rival sects, whether of Pagans, Jews, or Christians, than has all along existed, and continues still to exist, between Persia and Turkey, the leading powers in these divisions of hostile Mussulmans. This bitter feeling is found in the "household words" of Turkey, and is thus expressed: "It is more merit to kill one Persian, than four Christians." (Turkish hate to the Christians needs no comment), how awfully demoniac must be their hate to the Persians; a feeling as warmly cherished by the Persians in return.

This state of hostile feeling produced numerous and bloody wars. Toward the end of the sixteenth century, Persia rose to distinction under Shah Abbas, the Great, who defeated the Turks in several battles. Nuhavend, Tebriz, and Bagdad, were taken; a Turkish army of one hundred thousand men was defeated by about half that number of Persians; Abbas recovered Azerbaijan, Shirwan, part of Georgia, and Armenia, also Kurdistan, Mosul, and Diarbekir; and the Turks were ever after this victory, kept in check. They formed a league with the Tartars of Kaptehak, but their united forces were vanquished by the Shah, A. D. 1618, which terminated in a peace between Turkey and Persia.

In the seventeenth century, the tables were again turned, and the Sultan Amurath the IVth, waged a destructive war against Persia, laid siege thrice to Bagdad, and took it in the year 1638. Ten thousand Persians perished during the siege, and twenty thousand were brutally massacred afterwards. Various wars have since occurred between these two powers, with various successes. In the meantime, the armies of Russia have nearly annihilated the power of both. The troops of the Emperor Alexander, invaded Georgia, hitherto

under the protection of Persia and Turkey ; and the Czar annexed part of that province to Russia. The war was renewed with vigor and success by Nicholas ; and terminated in the loss of Armenia, Georgia, and an extensive territory on the south-western shore of the Caspian Sea, the Caucasus, and the payment of an indemnity of \$10,000,000, to defray the expense of Russia in the contest. From the death of the Shah, Futteh Ali, in 1835, the sovereigns of Persia, have, from the force of circumstances, been favorable to the interests of Russia ; and but for the approximation of British India to Persia, and the opposition of England to Russian influence in the east—the Shah of Persia would speedily unite in concert with Russia, to crush forever her hated rival—(Turkey) ; a policy evidently impolitic, and suicidal to Persia, as the fall of that power would sap the foundation of the Persian throne. In the meantime, the kingdom of Persia, stript of its ancient territory, and reduced to eight or ten million souls ; situated between the two great rival powers of England and Russia, and apparently destined to be the battle-ground between these two nations for the Empire of the East ; when it may again, as of old, rise to eminence among the nations ; as it seems impossible, that either England or Russia, can long hold in subjection a people so noble, brave, and intelligent, as the Persians, and the people adjacent. As a matter of policy, the Shah of Persia, kept on good terms with Russia up to the Anglo-French war, as the power possessing the greatest means of injuring him.

It will be seen with what intense interest, during the progress of the Russian imbroglio, the Sublime Porte must have watched "*the tidings from the East.*" At the commencement of hostilities, Russia had a numerous army in Georgia and the Caucasus, which threatened a descent upon the frontiers of Persia, or Asiatic Turkey. (*The Shah has always a considerable body of troops near the Turkish frontier*). The advance of Russia into the Principalities, the victory of Sinope, and the apparent indecision of France and England, decided the policy of Persia, and the Shah became a Russian auxiliary. For a trifling consideration of money, and territory, Persia declares war against Turkey, and England ; makes

common cause with the Czar, and agrees to furnish him with thirty thousand troops ; a striking contrast to the noble Caucasians, and Georgians, who everywhere rejoiced in the success of the Turks, and welcomed them with open arms, though their country was overrun with Russian soldiers.

This act of the court of Teheran, roused the indignation of Great Britain ; and the sovereign of Persia soon learned that the British Lion was as formidable an enemy as the Russian Bear ; and that a British fleet in the Persian Gulf, was as much to be feared as a Russian armament in the Caspian Sea. England and France take a decided stand in favor of Turkey ; the Affghans side with England, and threaten Persia with an invasion ; while the dread of Russian slavery on the one hand, and the fear of British cannon on the other, aroused, and alarmed the people of Persia ;—and the Shah, fearing an insurrection, prudently backed out, and renewed his diplomatic relations with the Court of St. James.

We have seen that Persia is EAST of Turkey, and the power predicted by Daniel in these words : We have observed the bitter hatred of the two nations, and its cause ; we have seen Persia reduced by Russia to a state of dependence on that power, and at the bidding of the Czar, make war upon Turkey ; and though we have no knowledge of the exact *tidings* reaching the Turkish Cabinet from that quarter ; yet from *what is known*, the tidings from Persia must have been exceedingly warlike, and *troublesome* ; especially in view of her embarrassment with Russia, and her declining state. And thus the Prophet Daniel watches the progress of the mighty Medo-Persian Empire from the time of Cyrus, its founder, down through its wars with Greece, and Rome, till it dwindles to a point, and disappears from the prophetic vision while *troubling* those who had troubled Israel, (the Turks) and defiled the Holy Land. It is worthy of remark that the language of the Prophet, “tidings shall trouble him,” applies to a power crippled and embarrassed in its financial and military operations, and which is exceedingly applicable to the present deranged and weakened condition of the Ottoman Empire. How vast the wisdom that could pierce through the gloom of so many ages, and point with unerring certainty to events so

distant, so improbable, and so far beyond the reach of human sagacity. Surely, these pages are more than a human production, and their contents must be "given by inspiration of God."

"*And out of the north shall trouble him ;*" That this power is the Russian Empire there can be little doubt. It lies north of Turkey, and of late years has greatly embarrassed that government. Bishop Newton writing on these words, thus speaks of Russia, when that power was yet in its infancy : "The power of Russia is growing daily ; and it is a current tradition among the common people of Turkey, that their Empire shall one time or other be destroyed by the Russians. Sir Paul Rycaut in his account of the 'Present State of the Greek Church, speaking of the respect and reverence which the Muscovites have for the See of Constantinople, says, also, that the Greeks, on the other side, have an esteem and affection for the Muscovites, as for those whom ancient prophecies mention to be designed by God, for their avengers and deliverers in after ages. Which if it proveth nothing more, yet proveth that the Greek Church interpreted this prophecy much in the same sense as we explain it. However this may be, the Porte is at all times jealous of the junction of the two powers of Persia and Russia, and exerts all its policy to prevent it. They are certainly two very formidable neighbors to the Turks ; and who can say what tidings may or may not come from thence to trouble the Porte ? Who can say, how unlikely soever it be at present, that they may not hereafter be made instruments of providence in the restoration of the Jews ? Whatever be the motive and occasion, *the Turks ' shall go forth with great fury to destroy, and utterly to make away many.'*"* Thus wrote this intelligent man, and the progress of events has remarkably verified his profound conjectures. Assuming, then, that Russia is the Northern power here spoken of ; we proceed to consider *the tidings* from that power, that *troubled* the Porte.

It appears from official authority, that Russia had long formed the design of dismembering Turkey, and seizing her

* See Bishop Newton on the Prophecies, p 317.

capital ; and that the quarrel, and war, were unjustly provoked by her for that object.

Lord John Russell, on the 17th of February, 1853, distinctly accused the Emperor of Russia, in the British Parliament, of falsehood and duplicity in the Turkish question. The *St. Petersburg Journal*, in noticing this speech, repelled the aspersions of Lord John Russell, by saying that he held in his possession the most full and frank declaration of the intentions of the Emperor confidentially made, and which the English Government itself had acknowledged to be moderate and just. On receipt of this declaration, evidently made by authority, the London *Times* said in reply, that, in the recent communications thus referred to, the Emperor of Russia had distinctly proposed that the English Government should join him in the dismemberment of Turkey, and that the proposition had been indignantly rejected. These publications led to the production in Parliament of the secret correspondence referred to. From which it appears, that during the visit of the Emperor Nicholas to England, in 1844, he sounded the British Government by holding several conversations with its ministers concerning the condition of Turkish affairs ; but finding the British Ministry opposed to the dismemberment of Turkey, the two Governments embodied their future policy toward Turkey in a memorandum. The principles set forth therein were, that both should seek to maintain the existence of the Ottoman Empire in its present condition as long as possible, and that if they foresaw its ruin inevitable, they should endeavor to agree on measures that should not be injurious to their own security or the Balance of Power in Europe. This mutual understanding between the two powers continued till the 9th of January, 1853 ; when the Czar Nicholas, in a conversation with the British Minister, Sir Hamilton Seymour, (which proved to be the first of a series of confidential state communications on the subject,) expressed his decided conviction that Turkey was on the verge of ruin, and that her fall would be a great misfortune, and that it was important that Russia and England should come to a mutual understanding on the matter, and that neither should take any decisive step of which the other was not apprised. On the

22d of January this conversation was renewed, the Emperor disclaiming any intention to overthrow the Turkish Empire, but asserted his right to the protection of the Christian population, which he said gave rise to very inconvenient obligations. He declared that he would not permit England to establish herself at Constantinople, but was also ready to engage not to do so himself, though he would not deny that *circumstances might arise which would induce him to hold it for a time as a guarantee.* On the 9th of February, Lord John Russell, in behalf of the British Government, replied, that they had no wish or intention to hold Constantinople; and that they would take no important step affecting Turkey without the knowledge of the Czar.

On the 20th the Emperor renewed his earnest declarations to the British Minister, that the Ottoman Empire was on the verge of dissolution—using the strong figure that the “sick man was certainly dying.” He began by declaring the results which he would *not* tolerate; he said he would not permit the permanent occupation of Constantinople by the Russians, nor by the English, or French, or any other great nation. Nor would he ever tolerate the reconstruction of the Byzantine Empire, or such an extension of Greece as would render her a powerful state; still less would he permit the breaking up of Turkey into little republics; rather than submit to any of these arrangements he would go to war and carry it on as long as he had a man or musket left. He suggested afterward, that Russia and England should declare, that in case of the dissolution of Turkey, no power should be permitted to take possession of its provinces, but that the property of the “sick man” should remain as it were under seals till amicable arrangements could be made for its adjudication. Sir H. Seymour being pressed for a reply, remarked that the difference between them appeared to be this; that while the Emperor dwelt continually on the fall of Turkey and the subsequent arrangements, England looked to her remaining in her present condition, and to the arrangements necessary to preserve it. The Emperor rejoined, “I will tell you that if your Government has been led to believe that Turkey retains any elements of existence, your Government must have received

incorrect information ”*—that its dissolution was near at hand, and that such an event ought not to be allowed to take Europe by surprise. He said that the French were endeavoring to embroil them all in the East, and added that he had a month before assured the Sultan, that if his services were required in resisting *them*, they should be at his command.

With regard to Austria, he said that whatever would suit Russia would suit her also ; *their interests, so far as Turkey was concerned, were identical*. The Sultan had already broken his word to him, and given him ample occasion for sending an army to Constantinople ; but he had contented himself with a display of such a force as would show that he did not mean to be trifled with. If the Turkish Empire should be dismembered by any internal commotion it was gone forever ;—it was to be tolerated only, not reconstructed ; in such a cause he would not allow a pistol to be fired. In the event of her fall, he believed it would be less difficult to arrive at a satisfactory territorial arrangement than was generally supposed. The Principalities were already, in fact, an independent State under his protection, and with Servia and Bulgaria, might so continue. He would not object to England’s possessing Egypt, and the Island of Candia, and indeed he did not know why the latter should not become an English possession. The substance of this conversation was embodied in a memorandum, in which the Emperor urged the English Government, instead of joining France in supporting the resistance of Turkey, to second the demands of Russia as the surest means of avoiding the crisis, which both England and Russia were anxious to avert. On the 23d of March, the Earl of Clarendon replied to this memorandum, expressing satisfaction that the Emperor had declared himself deeply interested in preventing the fall of Turkey, because they were convinced that upon his conduct would depend the hastening or postponement of that event. He thought nothing more likely to bring it about than the constant assumption that it was inevitable. On the occurrence of such an event, the English Government shared his belief, that the occupation of Constantinople, by any of the great powers,

* See Letter of Sir H. Seymour, Feb. 21, 1853.

should not be allowed. That there are no elements for reconstructing the Byzantine Empire. That the systematic misgovernment of Greece offers no encouragement to extend its territorial dominion. That anarchy would be the result of leaving the provinces of Turkey to form themselves into separate republics.

But all these arrangements, as to what should *not* take place, would go but little way in solving the real difficulty. England desired no territorial aggrandizement, nor could she be a party to any previous arrangement from which she was to derive any such benefit ;—nor could she be a party to any understanding which was to be kept a secret from the other powers. Her main object was the preservation of peace ; and she desired to uphold the Turkish Empire, from a conviction, that no great question could be agitated in the East, without becoming a source of discord in the West, which would assume a revolutionary character, and embrace a revision of the entire social system, for which the Continental Governments were certainly in no state of preparation. The English Government believed that Turkey only required forbearance on the part of the other European powers, in order, not only to prolong its existence, but to remove all cause of alarm respecting its dissolution. After a preliminary conversation with Sir H. Seymour, a note dated April 3d, was prepared in reply, in which the Emperor expresses his cordial satisfaction, that the views of the English Government coincided so entirely with his own, in regard to Turkey. But, thinks the English Government misinformed, as to the actual condition of the Empire, and agrees in the belief that the best way to prolong its existence is by forbearance on the part of the other powers, a policy which he declares his willingness to observe.* Failing to enlist the British Government in his schemes on Turkey, Nicholas tried his hand on France, but with the like success.

These disclosures lead us to the true cause of the war ; the difficulties about the Holy Places were but a pretext. The designs of Russia upon Turkey are here laid open ; and so are the views of the English Ministry on that subject.

* See Harper's Magazine, May, 1854, page 834.

The position of Austria as a Russian ally is here asserted, and her course throughout the whole affair proves it. In a word, these disclosures afford a remarkable text-book, and may be consulted with profit, through every phase of the Eastern question ; and will be a useful *index*, pointing out the policy of those Governments with regard to the *future of Turkey*. When we call to mind the dying words of Nicholas, *in reference to Prussia*, (tell Fred. not to forget, &c.,) and reflect on the language of the Czar in relation to Austria, and calculate on the influence of these three powers in the German Diet ; it appears evident that the Russian Emperor had secured every foot of land behind him, as he advanced upon his Turkish victim. With Austria, as Sir H. Seymour observed, "he evidently had formed a secret treaty." With Prussia there was a good understanding ; while the smaller German and Italian States were powerless. With these auxiliaries, he fully calculated on preventing a coalition between England and France, in defense of Turkey. Besides, Nicholas had a strong party in his views in England, and the Russian Ambassador might have informed the Emperor, that he had on his side the hearty good will of Lord Aberdeen, the credulity of Lord Clarendon, the fear of a break-up in the Ministry, the London Times newspaper, (which at this critical period maintained the advisableness of partitioning Turkey, and the certainty of her fall), the Stock Exchange ; Mr. Cobden, and the Manufacturers ; and the whole Austrian and Prussian influence at St. James ; and the conduct of the British Ministry, all along, seemed to countenance these representations.

Simultaneous with the political intrigues of the Russian Czar at London and Paris, was the conduct of Austria, secretly inciting the Turkish provinces to a revolt. She succeeded in rousing the Montenegrins to rebellion, and supplied them with military officers. She advanced a large army to the frontiers of Servia, which she continually augmented throughout the summer of 1853. By her representatives at Constantinople, Smyrna, and Beyrout, the Sultan was treated with contempt ; while backed by Russia, she made haughty demands upon the Porte, which were firmly rejected. Just as Austria takes her most menacing attitude, the Czar sends

Prince Menschikoff to demand a full compliance with the views of Russia on the subject of the Holy Places. *Thus showing a deliberate purpose between Russia and Austria, to divide Turkey between them.*

As the cause, or pretext that led to the war, was the Holy Places ; we proceed to notice them in detail, *as they became subjects of treaty and dispute* among the governments of Europe, in as brief and candid a manner as possible.

So far back as the year 1535, Francis Ist obtained from the Ottoman Sultan, Soliman, a treaty, conceding to France, amongst other privileges, the right of Catholics, or "Frances," residing in Jerusalem, to certain sanctuaries. These sanctuaries were not described ; and different writers have endeavored to classify and determine them. The treaty of 1535 was renewed and confirmed, by a further treaty in the year 1740, in which the claims of France to the same Holy Places were again recognized, and an additional power given her to repair such of them as might have fallen into decay on an application to the Porte, through the Ambassador. Still the sanctuaries were not specified ; an omission which gave rise to endless disputes between the Roman Catholics and the Greeks, who also possessed sanctuaries, and had a share in those claimed by France. The Greeks succeeded in obtaining at various periods, firmans from the Porte, and decrees from the local tribunals, conferring upon them the possession of sacred spots held by the Latins, and contradictory or inconsistent firmans were as continually granted to their opponents. The scandalous state of things to which these dissensions gave rise, is well known to travelers in Palestine. The bloody contests that occasionally take place on the very spot which tradition assigns the tomb of Jesus, is thus hit off by the following anecdote :

"An English Missionary having attempted to convert the Turkish Pasha, of Jerusalem, to Christianity, the latter inquired : 'What are the advantages of your religion over mine ?' 'Peace on earth, and glory after death,' was the reply. Said the Pasha, 'Our prophet (Mohammed) promises that, too ; and I doubt not he is as likely as yours to keep his word. As to peace on earth, the Church of the Sepulchre has

a band of Greek Christians on the one side, and a band of Roman Christians on the other, and in the centre, is a Turkish guard, to keep them from cutting each other's throats."

In 1847, in a sanctuary claimed by the Latins, a silver star suspended in the air, marked the spot of the Saviour's birth. On the 1st of November, it was secretly removed, and the Greeks were accused of this act of sacrilege. Complaint was made to the French embassy, and gave rise to a re-opening of the whole question concerning the Holy Places.

The first step of M. de Lavalette, the French minister, was to ask formally of the Porte, whether it recognized the treaty of 1740? a question to which an affirmative answer was returned. He then demanded, that in order to settle definitely the nature and number of the sanctuaries claimed by France; a mixed commission should be appointed to inquire into the respective rights of the Greeks, and Latins. The commission was granted, and was composed of Emin Effendi, an officer of high rank in the service of the Porte; M. Botta, the French consul at Jerusalem; Mm. Schœffer, the interpreter of the French embassy; and M. Aristarki, the grand Cogothete of the Greek patriarchate. The election was not unfair; for though there were two Frenchmen in the commission, and but one Greek, the latter by his high position, and great influence amongst his co-religionist, his long connection with Russia, and intimate knowledge of the matters in dispute, was fairly competent to put forward and defend the rights of his party.

Eight sanctuaries were claimed by France; but whilst the commissioners were discussing the evidences upon which her pretensions were founded, the Emperor Nicholas addressed an autograph letter to the Sultan, accusing his ministers of bad faith, and demanding the strict maintenance of the religious privileges of the Greeks at Jerusalem.

The Porte, alarmed at the direct interference of the Emperor, and fearing to offend so formidable a neighbor, dissolved the mixed commission, and appointed a new one, composed entirely of Ulemas, or doctors of the Mussulman law. And here, on the part of the Porte, commenced that course of double-dealing and shuffling, which her fear of quarreling with Russia on the one hand, and with France on the other, led her

to adopt. The commission, by its report, confirmed some of the claims of France ; and, shortly after, to satisfy the Czar, it issued a firman in favor of the Greeks. The French government was indignant ; M. de Lavalette was dispatched to Turkey to demand the revocation of the firman in favor of the Greeks ; and, contrary to treaty, entered the Dardanelles in a ninety-gun war steamer. The explanations of the Porte were accepted, and the firman remained in force. Fresh difficulties arose on its promulgation at Jerusalem. The French Government addressed fresh representations of a menacing character to the Porte ; and the Russian mission as vigorously insisted upon the privileges of the Greeks. At length a compromise, to a certain extent satisfactory to France, was agreed upon. The Porte itself consented to replace the missing star, and the key of the Church of Bethlehem, which the Greeks held, was conceded to the Latins. The French Government, wearied with the dispute, and anxious to bring about a final settlement, recalled the offending minister, to whose injudicious proceedings the difficulties which had arisen were ascribed.

It is not to be denied that the Porte, by its vacillation, and want of straight-forwardness, had given cause of offense to Russia, who had a right to insist that the Porte, having once admitted her claims, should act toward her in good faith. On the other hand, it must be remembered that the government of the Sultan was exposed to the pressure of two great Powers, who in their turn threatened it with consequences fatal to its very existence, in case it did not comply with haughty demands, which were at direct variance with each other ; while the quarrel was in fact entirely between Russia and France, the Porte had to bear all the consequences. Upon the matter in dispute the Sultan was indifferent, he did not regard the Catholics more than the Greeks, for, in his eyes, they must of necessity both appear as infidels contending for a worthless object. He would willingly have excluded them both from Jerusalem ; as it was, how was he to determine which had the better right to particular spots, which was the most orthodox, or which the most pious. Consequently Turkey had recourse to the usual mode of Oriental

diplomacy ; and played off one party against the other, hoping to gain time, and trusting to events to settle disputes in which she was in no manner directly interested, in any way, in which she would not herself be the sufferer.

Then follows the demonstrations of Austria against Turkey, of which we have spoken. Count Leningen was sent to Constantinople with a series of demands delivered in the form of an ultimatum, and accompanied with a threat of ulterior consequences in case of refusal ; which the Porte, under a threat of war, conceded. Austria claimed the protection of the Latin Christians bordering upon her own dominions, who professed the Roman Catholic faith : A claim similar to that of Russia in reference to the Greeks.

While the French Government was accused by the clergy and a large party in France of betraying the interest of the Church, and omitting to insist upon its just rights ; Nicholas of Russia was making vast military, and naval preparations in the south of Russia ; the fleet was manned and victualed for sea, and bodies of troops were ready to march at the shortest notice. The Emperor selected Prince Menschikoff—a nobleman of the highest rank, a minister, the organ of a very influential national party, and a general who had distinguished himself in the wars between Russia and Turkey—as his ambassador-extraordinary to proceed to Constantinople.

On arriving at Constantinople (Feb. 28) his conduct at once proved the character of his mission. The ambassador was accompanied by a general officer, an admiral, and a very numerous suite. On his arrival every effort was made to get up a demonstration on the part of the Greeks of Constantinople—the subjects, be it remembered, of the Sultan—and at his disembarkation a large concourse of people were gathered together through the exertions of the Russian mission. Not satisfied with this first step so offensive to the Porte, he followed it up by paying his visit of ceremony to the Grand Vizier in plain clothes, and by rudely turning from the door of the Minister for Foreign Affairs, upon whom, according to usage, he should also have called. In consequence of this insult Fuad Effendi resigned his office, and was succeeded by Rifat Pasha. Shortly the general and admiral who had

accompanied the Prince, were sent on special missions to Egypt and Athens, and rumors began to prevail that efforts were being made on all sides to excite rebellion among the Greek and Slavonian subjects of the Porte.

On the 16th of March Menschikoff, in a note to the Porte, accused the government of violating the firmans issued in favor of the Greeks, and not only demanded a redress of these grievances but *certain, and inviolable guarantees for the future.*

This communication was accompanied by a threat, that any mention of the treaty to be concluded between Russia and Turkey, to the representatives of France and England, would be considered an act of hostility to the Emperor. The Porte, however, hinted the contents of the note to the representatives of his allies, expressing his alarm as to the nature of the secret treaty demanded. This intimation induced the English minister to summon the British fleet to the Dardanelles.

At the beginning of April Lord Stratford, and the French Minister, M. de Lacour, arrived at Constantinople. On the 19th Prince Menschikoff addressed a note to the Minister of Foreign Affairs, and in arrogant terms, unusual in state diplomacy, demanded ; 1st, a firman concerning the key of the Church of Bethlehem, the silver star, and the possession of certain sanctuaries ; 2d, an order for the repair of the dome and other parts of the Holy Sepulchre ; and 3d, a guarantee of the privileges of the Greek Church, and of the sanctuaries in their possession, exclusively, or in participation with other sects at Jerusalem.

On the receipt of this note the French Government withdrew its demands, and its minister, in connection with the British Ambassador, aided the Porte to adjust the difficulty. On the 25th it was announced that the misunderstanding respecting the Holy Places was virtually settled. Both France and Russia announced themselves satisfied, and the British Minister received the acknowledgements of the latter power for his valuable offices in restoring a good understanding.

On the 5th of May Prince Menschikoff presented a note to

the Ottoman Minister, which is properly regarded as the immediate cause of war ; and is now known as the famous document called the MENSCHIKOFF NOTE. The principal feature of this note was the demand that the protectorate of the Greek Christians in Turkey be ceded to the Russian Emperor ; thus transferring the allegiance of twelve or fourteen millions of Greek Christians of the Ottoman Empire, to the *care* of Russia. He gave the Porte till the 10th of May for an answer, with a threat that a further delay would be considered a cause of war. Accompanying this note was a draft of the convention which the Porte was required to accept, without being even suffered to make it a matter of negotiation ; a strange document to be presented to an independent power.

The contents of the note were communicated to the British ambassador the same evening, while with the other members of the Embassy he was at a ball, given by a merchant of Pera. The minister and suit immediately withdrew from the ball ; British and French steamers left the city in the night ; and alarming rumors of war with Russia spread through the capital. The injustice of this demand was met with a temperate denial, dated May 10th.

In consequence of this refusal, the Prince addressed a second note to the Porte, reiterating his demands, and prolonging the time for an answer to the 14th of May.

The Turkish ministers, though determined to reject the ultimatum, yet endeavored once more to bring the question to an amicable termination. Prince Menschikoff was invited to a conference. At the time appointed the Ambassador passed in his steamer before the house of the Grand Vizier, where the ministers were waiting to receive him, and, without stopping, proceeded at once to the palace of the Sultan, and demanded an immediate audience. In vain, the attendants of the Sultan represented to him, that the day was Friday, upon which business is not transacted ; and, that owing to the recent death of his mother, his Majesty could not leave his apartment. For three hours, Menschikoff proudly insisted, and was at length received in the imperial apartments. Unintimated, the Sultan remained firm, and referred him to his Ministers, when the interview was cut short by the draw-

ing of a curtain before the Sultan. His Majesty sent for the Grand Vizier and the Minister for Foreign Affairs, who, justly indignant at the indecent and violent conduct of the Russian Ambassador, at once resigned their office.

The new Ministry, headed by Mustafa Naili Pasha, a skillful politician, highly honorable, and much beloved by Christians and Mussulmans, summoned a council of all the great dignitaries of the Empire, in and out of office, to deliberate upon the rejection or acceptance of the Russian note. In this extraordinary assembly, from which the supposed partisans of Russia were not excluded, the proposals of Prince Menschikoff were rejected, with scarcely a dissenting voice. A delay of five days was requested by the Ministers, in the hopes that some pacific adjustment might be devised.

In a note, as insulting as its predecessors, Menschikoff replied, that he could only see in this request a fresh excuse for delay ; and that he considered his mission ended, and should immediately leave Constantinople ; adding, that the refusal to guarantee the rights of the Greco-Russian orthodox faith, would compel the Imperial Government to seek that guarantee in its own power.

The Ottoman Ministers tried once more to reach the difficulty, by peaceful negotiation ; Menschikoff in reply, addressed a final note to Redschid Pasha, declaring that it is not alone the *spiritual* privilege of the Greek clergy, that Russia is determined to assert, but all the other rights, privileges, and immunities of *those professing the orthodox faith, and of their clergy*, dating from the most ancient times : thus demanding all the political privileges they may have enjoyed, perhaps, even before the very existence of the Russian empire, certainly before any political connection existed between it and Turkey. Before his departure, Prince Menschikoff somewhat modified his demands upon the Porte, but the new proposition was rejected. On the 21st of May, Prince Menschikoff left Constantinople.

In the rejection of these demands of Russia, the Porte was supported by the British and French ministers, while those of Prussia, and Austria, admitted the justice of the Sultan's cause.

On the 13th of May, Count Nesselrode addressed an auto-

graph letter to Redschid Pasha, designed to justify the Czar, and intimidate the Sultan ; in which he formally declared, that in a few weeks *the Russian troops would receive orders to cross the Ottoman frontier*, not to make war, but to obtain a "material guarantee," as a security for the rights claimed by the Emperor ; eight days only was allowed the Porte, to sign, and without any *change whatever*, the note, delivered by Prince Menschikoff before his departure.

To this note, which Lord Lyndhurst declared to be "offensive, illogical, and insulting," the Porte, in reply, announced the promulgation of an imperial ordinance, confirming the privileges, rights, and immunities *which the clergy and the churches of the Greek faith had anciently enjoyed* ; and asserted, that the declaration, that Russian troops should cross the frontier, was incompatible with the Emperor's assurances of peace ; and offered to send an ambassador to St. Petersburg to renew the negotiations and endeavor to bring about a satisfactory arrangement.

Peaceful relations between Russia and Turkey, ceased, and, to all intents and purposes, were succeeded by a state of war. The eight days having expired, and the Turks remaining firm, the Emperor gave orders that the Russian armies under Gortschakoff, should enter the Danubian provinces ; which was instantly obeyed. And on the 27th of June, the Official Gazette of St. Petersburg announced that the Russian troops had entered the Danubian Principalities. Meanwhile, the Emperor calls God and the people to his aid ; whilst he marches to the defense of the orthodox faith ; and thus, on the part of Russia, making this emphatically a religious war, as doubtless the Emperor, and the people, so considered it. In the words of the Czar, "We do not seek conquests, (doubtful) Russia does not need them. We demand satisfaction for a legitimate right openly infringed," (the privileges of the Greek church.) We see here on the part of Russia, a war like that of the Crusaders, designed to wrest the "Holy Land" from the "Infidel Turk."

To prepare for the worst, and to give effect to their views, the British and French fleets anchored in Besika Bay, near the straits of the Dardanelles. Though this was done by the

Anglo-French as a precautionary measure, without any desire for war, yet Nicholas seized this circumstance, and urged it as a reason for his invasion of the Principalities, &c. But his defense was contradicted by facts.

The invasion of Moldavia and Wallachia by the Russian army, though contrary to every principle of national rights, yet was declared by the Czar, as no act of war, he had no designs of conquest, or permanent sovereignty over the dominions of the Porte! But no sooner had the army entered the Principalities, than the Russian generals issued proclamations designating the Turkish Mussulmans *as pagans to be exterminated*. The governor of Moldavia was prohibited all diplomatic relations with Turkey, and ordered to pay the tribute, heretofore the acknowledged right of Turkey, into the Russian treasury; thus changing friendly occupation into conquest, and absolute dominion. Still the Ottoman government showed the greatest forbearance, and suspended hostilities, till a conference, assembled at Vienna, could devise a compromise which might be acceptable to both.

Late in the summer of 1853, the representatives of England, France, Austria, and Russia, opened their tedious and useless conference at Vienna. After much deliberation and State intrigue, a note was finally prepared by the representatives of the four powers, and submitted to the Porte for its acceptance. In this note the adroit diplomacy of the Russian and Austrian ministers are conspicuous; while those of England, and France appear not to have understood the subject they were there to represent. In drawing up this document two fatal errors were committed: *in the first place, Turkey, whose rights and interest were at stake, was not consulted; in the second, the acceptance of Russia was obtained before even the note appears to have been communicated to the Porte.* The result might have been foreseen; the comprehensive eye of the Porte detected certain dangerous and objectionable passages, compromising the independence of Turkey, and of course rejected the note. The amendments proposed by the Porte *were admitted to be reasonable and just*. But the powers were pledged, by the course they had pursued, to force its acceptance on the Porte, as presented by them. The allies reason-

ed, urged, and threatened ; but the Sultan firmly refused. Just at the time when the four powers were about to compel the Porte to sign the original note, a dispatch from Count Nesselrode saved them from committing an act of the greatest injustice to Turkey, and pregnant with the most dangerous consequences to Europe.

The demands of Russia may be thus summed up, 1st. A confirmation of all the rights, privileges, and immunities enjoyed from the earliest times by those professing the Greek faith, and their clergy ; and 2nd, the concession of all the privileges which may hereafter be conferred by the Porte, either by treaty or by special favor, on any community, subjects of the Sultan or foreigners. To accede to the first would be to transfer twelve, or fourteen millions of the Sultan's subjects to the absolute dominion of Russia, and reduce Turkey to a state of vassalage to that power. The second would give the Czar the right to insist upon the extension to many millions of the Sultan's subjects, of the same privileges which might be granted to any small society temporarily sojourning in Turkey. In fact, no special privilege could be conferred upon the chapel, or members of a foreign ambassador, but the Czar might demand for the whole Russo-Greek Church.

The Porte having rejected the Vienna note, and substituted amendments ; Russia in turn rejected the note thus amended, and called upon the Powers to abandon their ally, and leave to Russia alone, the task of compelling her to accept the note as originally prepared. The rejection of the Turkish modifications by Nicholas of Russia, was followed by a formal declaration of war on the part of Turkey. Other causes doubtless led the Czar to hasten the crisis. The Roman Catholic faith had been rapidly gaining strength in the East ; whilst the influence of the American, and English missionaries in Turkey had alarmed the Czar, who instinctively dreaded the progress of liberal principles, either in religion or politics.

I have here presented to the reader the *tidings* out of the north, that the prophet saw would at some future time trouble the Ottoman Power. Let the reader review the deliberate designs of Russia and Austria (see the secret correspondence) to dismember, and swallow up that power. How Russia and

Austria stirred up the Montenegrins to revolt, and supplied them with military officers ; and when Omar Pasha came with an army of thirty thousand men to repress the rebellion, Austria threatened Turkey with war if she did not withdraw them from her frontier : while at the same time that Power stationed ninety thousand men on the Servian (or Turkish) frontier : how Austrian consuls violently arrested, in open day, Hungarian refugees, in defiance of Turkish supremacy and Turkish hospitality : how a Russian Minister, (Prince Menschikoff,) contrary to international courtesy, outrages the Ottoman court, by a series of acts, and demands, of a character so offensive and *troublesome* that we search in vain for a parallel among ancient or modern nations : how, on refusing compliance to these haughty demands, two of her finest provinces were overrun by Russian soldiers, and reduced to Russian Provinces, under the specious pretext of a temporal occupation : how, at the conference of Vienna, her professed friends, acted the part of enemies, and without her knowledge procured, and against her consent would have forced her to sign her death warrant. Under those accumulated wrongs it is no wonder that Turkish indignation rose almost to frenzy. Time was, when Turkey could avenge an affront, and the nations trembled at her frown ; but now her sword is blunted, and her crescent is waning among the nations. What once would have offended her, now "*troubles*" her : conscious of her weakness, without real friends, the sport, and prey, of Russia, and Austria, she crouches in fear at the feet of England and France. How mortifying the condition of Turkey ; and how *expressive* the language of the Prophet, "*Tidings out of the East, and out of the North shall trouble him.*" Russia on the *north* of Turkey, with Austria, her confederate, *also on the north* ; at the instigation of Russia inflicted a series of *troubles* on Turkey ; while the Czar, in possession of Georgia on the East, and with Persia "at his steps," threatened her from the *east* and *north* at once. Thus the influence of Russia upon Austria, and the concentrated menacing conduct of both towards Turkey are here beautifully and clearly set forth ; showing the striking pre-eminence of the Scriptures, over the best productions of uninspired men, who at best use

many words to convey a few ideas, whilst the prophet, as we have seen, conveys a multitude of ideas in a few words. "Thy testimonies, O Lord, are wonderful," and the accomplishment of thy word certain.

"Therefore he shall go forth with great fury to destroy, and utterly to make away many." On this passage, Bishop Newton has these remarkable words: "The original word, which we translate, 'utterly to make away,' signifies *to anathematize, to consecrate, to devote to utter perdition*, so that it strongly implies, that this war should be on a religious account."* *So the event has proved.* It commenced with a religious difficulty about the Holy Places, and the rights of the Greek Church, and terminated in a war of the Christians of Russia against the Mussulmans of Turkey. It was so considered by the Russian people; and so announced by Nicholas in a manifesto to his subjects; which opens with the declaration, "that from time immemorial our glorious predecessors *took the vow* to defend the orthodox faith;" and terminates with this remarkable appeal to God, and his people: "Invoking God to our aid, we will leave to his care to decide our difference; and placing our full hope in his all-powerful hand, we will march to the defense of the orthodox faith."

That this feeling was reciprocated by the great mass of Turkish Mussulmans will appear evident in the sequel. Formerly the Mohammedan Turks made war upon the Christian nations for conquest, dominion, and the extension of their faith; they now fight against Russia in defense of their country, homes, and religion.

The invasion of the Principalities by the Russians created an intense excitement among the Turks. Their patience was now exhausted, and their religious enthusiasm, that had slumbered for generations, was again rekindled, and burnt as fiercely as in the days of Peter the Hermit. Circulars and firmans had been sent through the empire by the Sultan, setting forth Russian grievances, and insolence, and appealing to Turkish patriotism, and religion; and calling on every true Mussulman to hold himself in readiness to march to the

* See Bishop Newton on the Prophecies, p 317.

defense of the Prophet, and the Koran. The response was general ; the wilds of Central Asia were in motion : from all parts of the Empire—the chiefs of Arab clans, and Kurdish leaders, Negroes and Nubians, freely gave gifts, organized troops, and left their camels and their family tents, to hasten to the Capital of the Sultan ; and ere the Emperor was aware, vast armies were collecting at Constantinople from the hordes of Asia, for the defense of the Empire ; men of every costume and nation—all full of enthusiasm and ardor, and reckless of life itself, in defense of their Empire and religion. Every objection urged against their dangerous impetuosity, and the impolicy of a war with the innumerable hordes of Russia and her allies, was met by the following reasons : “ We can overcome the Russians single-handed ; and should Constantinople be endangered by ill-success, fear of Russia will compel England and France to support us actively. In the one event, our strength will effect our protection ; and in the other our weakness will secure us powerful allies.”

Animated by this feeling, the indignant Turks called loudly for war ; inflammatory placards were posted on the walls of Constantinople ; the lives of the Christians were considered in danger ; turbulent troops were fast pouring into the capital ; the storm of revolution was gathering, and the throne of the Sultan was in peril. The passions of the people were *furiously* aroused ; and they spurned the thoughts of danger from a war with the myriads of Russia and her allies. They would vindicate their nationality ; assert their independence ; and expel the invading Russians from their soil. The cry was, war—a *holy war* ; a war in the cause of freedom and their Prophet ! So great was the *fury* of the people that Redschid Pasha warned the English and French ambassadors that the dangers of their countrymen, arising from the religious fanaticism of the Mussulmans, were such, that the power of the Ottoman Government could not protect them. Vessels were detached from the combined fleets, and sent in haste to the Turkish capital to provide for the safety of the European Christians ; and fears were entertained that the conduct of Nicholas would bring about a sudden massacre of all the

Greeks in the Turkish dominions ; and thus, instead of affording them protection, unfortunately dig their graves.

A report was spread at Constantinople, that the Ulemahs had sternly offered the Sultan the choice of war or abdication, and allowed him only two days for his decision. The Sultan resisted the demand, and the Ulemahs made an apology. Though this may be somewhat exaggerated, it is certain that on the 26th of September, 1853, the grand Turkish council solemnly decided for open war, and left the declaration of the fact to the discretion of the Sultan. Such was the warlike spirit, and just indignation of the people, that the pacific Sultan yielded to a pressure he could no longer resist. Accordingly the determinations of the Turkish Government to declare war against Russia, were communicated to Lord Clarendon, successively on the 25th September, and the 2d of October. Two days after : on the 4th of October, 1853, (the first day of the year in Turkey), a manifesto, containing a declaration of war by the Sultan, was read in all the mosques of the Empire to an approving people.

Lord Stratford the British minister, protested against this measure ; and the immediate advisers of the Sultan professed to be of the same opinion, as the western powers were still negotiating with Russia the terms of peace, and the difficulty appeared, on the eve of an amicable adjustment. Besides, the odds against Turkey was fearful ! On the one side was Russia, a vast military power, containing sixty million souls, backed by Austria, and Prussia, with Persia on the *east* also its ally. These powers were only deterred by the threatening attitude of England and France from mutually sharing in the division of the sick man's estate. Against this mighty array of sixty, or over one hundred millions of souls, Turkey could only reckon on twelve million Mussulmans, as the christian population were not allowed to bear arms in its defense ; thus with undisciplined soldiers, without national credit, with an exhausted state of finance, with France and England protesting, and apparently wavering : how strange that the Ottoman power, under such embarrassed circumstances, dared to declare war against Russia ! But thus it is written : "*he shall go forth with great fury to destroy, and utterly to make away*

many ;” doubtless the thing was of God, and designed to hasten the fall of that power that had long trodden down the city of David.

It might have been reasonably expected that offensive operations on the part of Turkey against Russia, would have commenced in the vicinity of the Caucasus, which was the weakest part of Russia ; but Providence had marked out another plan of operations.

It should be recollected that the prophet predicts the great leading features of this memorable war ; while *the lesser points of apparent interest* are passed by. In following the Prophet, the reader will not expect me to write as a historian, I again repeat it, but as a candid commentator, which, I shall endeavor to do.

The next great event in the war, and to which the Prophet directs attention,—is the heroic advance of Omar Pasha (the commander of the Turkish army on the Danube,) upon the Russians in the Principalities : how he defeated them and drove them from the soil they had unjustly invaded.

Though Russia had invaded the Principalities, the Emperor resolved not to advance further, but to await the attack of the Turks. Accordingly, when Omar Pasha announced to Prince Gortschakoff the Russian commander, his determination to commence hostile operations at the expiration of fifteen days, if the Russian forces still occupied their position on Turkish soil, the Russian General sent him the following reply : “My master is not at war with Turkey ; but I have orders not to leave the Principalities until the Porte shall have given the Emperor the moral satisfaction he demands. When this point has been obtained, I will evacuate the Principalities immediately, whatever the time or the season. *If I am attacked by the Turkish army, I will confine myself to the defensive.*” The same purpose was announced to the diplomatic agents of Russia in foreign countries, to be communicated to their respective governments. In a note by Count Nesselrode, dated October 31—after an attempt to justify the Czar in his invasion of the Principalities, and blaming the Turks as the cause of the war—he makes this announcement : “ *We will wait the attack of the Turks without taking the initiative of*

hostilities." Agreeably to this, the Russians strengthened their defenses, and awaited the onslaught of the Turks.

Great enthusiasm prevailed at Constantinople, when the Sultan proclaimed war against the northern power, that had insulted his people, and attempted to reduce the sovereign of Turkey to a vassal of Russia. Preparations for the war were carried on with ceaseless activity; gifts of jewels, money, horses, and other valuable things, were profusely poured into the public treasury; the ancient rickety wooden houses of Constantinople trembled, as numerous lines of heavy ordnance were dragged along the narrow streets, and rugged pavements of the city: citizens of every order flew to arms: troops of apprentices, mingled with aged merchants and shopkeepers formed into corps; while the shepherds from the mountains, and the freebooters from the Arabian deserts rallied to the standard of Mohammed, and followed their Sovereign to war against the infidel, (this ancient custom of the Sultan leading the army to war has degenerated into a state form). The distant provinces forwarded their quota of troops freely; Egypt did nobly. The Sheriff of Mecca offered thirty thousand mounted Arabs to the Sultan. Troops from Tunis were early in the field, and so of all the Mussulman provinces.

The time having expired when the Russians were required to leave the Danubian Principalities, (the latter end of October, 1853), the Turkish armies commenced their dangerous task of driving them out. No one supposed the soldiers of Turkey a match for the veterans of Russia; it was fondly hoped that the Turks might make a formidable resistance in their fortified places; but even this was doubted, while all eyes were turned toward England and France, as the only powers that could check the advance of Russia upon Constantinople. At the commencement of hostilities the Turkish army along the Danube scarcely exceeded seventy thousand men. But the northern infidels had invaded the Empire, and the indignant Mussulmans *marched forth cursing them in the name of the Prophet, (Mohammed) and devoting them to death by the sword*, or were resolved to perish themselves in the attempt. Fresh bodies of troops continued to arrive, till the

army of Omar Pasha was swollen to one hundred and twenty, or one hundred and forty thousand men. Instead of remaining inactive on the banks of the Danube through the winter, he resolved to try the mettle of his troops on the other side of the river, against the legions of Russia.

Accordingly Omar's troops possessed themselves of an Island in the Danube opposite Widin. The Russian troops held a line along the river of a hundred miles. The Turks crossed the river at four places at once and established themselves at Kalafat, on the borders of Wallachia, a position of great importance. From thence they threw forward their troops, but the Russians declined the combat, and retreated toward Slatina. At Oltenitza a body of Turks, from nine to twelve thousand, having crossed the Danube, were attacked by a similar number of Russians; a fierce battle occurred, lasting four hours, when the Turks decided the day at the point of the bayonet, and held the field. Eight hundred Russians were found dead, while nearly every officer in command was picked off by the Turkish riflemen. The Turks acknowledged a loss of one hundred and six men. The heavy rains had set in, the overflow of the Danube was approaching, when to recross the river was impracticable. The Turks therefore prudently abandoned all the positions they had obtained on the Wallachian side of the river except Kalafat, which they strongly fortified, and garrisoned with twenty thousand men; having thus brilliantly opened the campaign, they recrossed to the right bank of the Danube. These attacks were highly favorable to Turkey, as they served to raise the spirit of the Turks, and to exalt them in the estimation of Europe.

While the Turks of Constantinople were wild with joy at the success of Omar Pasha on the Danube, they were startled with horror, at the news of the massacre of Sinope. This beautiful and classic town on the Asiatic borders of the Black Sea, possessing the finest harbor in Asia Minor, with a population of eight or ten thousand souls, was the birth-place of Diogenes, the celebrated philosopher, and the capital of the famous Mithridates, King of Pontus. It is still rich in Greek inscriptions, busts, and military statues, the remains of a

classic antiquity, though the Turks have "*browsed*" among them for three centuries.

In the month of November, 1853, a Turkish squadron of seven frigates, three corvetts, and two steamers, while cruising in the Black Sea were overtaken by a heavy gale; the vessels put into the harbor of Sinope. While riding at anchor there, under the guns of the forts, expecting no attack, and entirely unprepared for one; on the 30th of November, a superior Russian squadron, suddenly entered the harbor, under cover of a dense fog; deliberately took their positions, and dropped their anchors. The Russian Admiral demanded the unconditional surrender of the Turkish fleet, which was refused, when he opened a terrific fire upon the ships, and forts of the Turks, from a force, if duly estimated, three times greater than theirs. The Turks were taken by surprise, and had but a few minutes to prepare for action. As the result of this unequal contest, in less than three hours the land batteries were silenced, and the Turkish squadron annihilated. One steamer alone escaped to carry the dismal tidings to Constantinople; all the rest were burnt, blown up, or driven on shore: only one vessel out-rode the iron storm; and she was so injured that she began to fill with water, when she was set fire to by the Russians to increase the horrors of a blazing town. Most of the Turkish Captains were killed or blown up with their ships; one admiral perished, and the other was wounded and taken prisoner. Out of four thousand five hundred and seventy-five men comprising their crews, four thousand one hundred and fifty-five were killed in the engagement, one hundred and twenty taken prisoners, and three hundred wantonly slaughtered in the conflagration of the town. Such was the vindictive spirit of the Russians, that even after the batteries and ships were destroyed, they poured an incessant shower of grape and cannister on the poor, wounded, defenseless creatures, who were struggling amid the waves to reach the shore. How fearful does religious hate heighten the horrors of war! It is true, Turkey and Russia were *in fact* at war, but Nicholas stood pledged by the faith of Nations not to commence hostilities during pending negotiations for peace; besides, the Emperor had not yet declared war against

Turkey. But the unexpected reverses of the Russian troops on the Danube, had aroused the indignation of the Czar : hence this terrible, vindictive retribution, that called forth the universal execration of the world.

Meanwhile, the Turkish army along the Danube, had orders to remain on the defensive, pending negotiations. But *tidings* from Sinope aroused afresh the fury of the Turks. At Constantinople the cry for vengeance was such, that the Porte was compelled to appease the feelings of the people by announcing that orders had been given to Omar Pasha to resume active hostilities.

Kalafat had been strongly fortified : in and around it, the Turks had planted two hundred and fifty cannon of the heaviest calibre ; the garrison had retired to their subterraneous quarters : Omar Pasha had secured his communication with the principalities, and the means of recrossing the Danube with his army in the spring, at the opening of the campaign, with the view of diverting the Russians from entering Bulgaria on their march to Constantinople, by finding them sufficient occupation in Moldavia and Wallachia.

From this strong hold the Russian commander had orders to drive the Turks, at any cost. The plan of the Russians seems to have been, *to surround Kalafat by fortified posts in its vicinity, and then, by a combined movement, to drive the Turks into the Danube.* With this view, a detachment of Russians had strongly entrenched themselves at a place called Citate, about five hours march from Kalafat. Omar Pasha aware of this, resolved to become the assailant. Accordingly, on the 5th of January, 1854, at sunset, an army of fifteen or eighteen thousand men, under the command of Ismail Pasha, and Achmet Pasha, silently quitted Kalafat, to attack the Russians at Citate. The ground was covered with half melted snow ; after three hours march, the troops halted till day-break, standing all night in their thin Turkish slippers, without shelter and without fire.

At the dawn of day, they marched to the scene of action. The Russians, ten thousand strong, were distributed in all the houses of the village, which is of some extent, and surrounded by a double ditch. But as the Turks approached,

not a Russian sentry was visible, and the village appeared deserted. The Ottomans fired, but without a response. They were about to enter, when the sudden flash and roar of artillery announced the presence of the enemy. Still the Turks pressed steadily on. The ditch was soon carried, and the Russians driven into the village, where, sheltered in and around the houses, they opened a deadly fire on the enemy. Still the crescent and the turban advanced. Ismail Pasha at the head of his troops, mounted on a white horse, and wearing a white pelisse, with many glittering orders sparkling on his breast; though a target for the enemy's bullets, yet, like the chivalrous, gaudy Murat, in the army of Napoleon, he led his men courageously to the charge, and though two horses fell under him, yet he himself escaped with only a slight wound in the arm. The remembrance of *Sinope* goaded them to madness, and the troops though mostly recruits, desperately followed their leader.

At first the Turks were mowed down rapidly by the fire of their opponents; but, though the greatest part of them had never before been exposed to musketry, they displayed an indomitable courage. Rushing upon the enemy in the houses, they fought with terrific energy, hand-to-hand, with sword and bayonet. The slaughter was hideous; for the Turks, stung into desperation, rushed on like madmen. Quarter was neither asked nor given; in the feverish excitement of that awful time, the Turks listened to nothing but the voice within, which urged them to take vengeance on the oppressors of their country. All who fell into their hands were slaughtered without pity. The Russians contested every wall and room with heroic courage, but were massacred in heaps. Some of their officers, seeing no escape, and scorning to yield, pulled down their caps tightly on their foreheads, and rushed with mad despair to meet their death. Streams of blood ran down from the houses, into the streets, and the spaces around them were covered with bodies, heaped one upon another.*

By noon every house in the place was in the hands of the Turks, and the Russians who had escaped this slaughter took refuge in a redoubt at the head of the village. The Russians

* See England's Battles by Land and Sea, page 67.

fought desperately, but were driven from their intrenchments, and would have been surrounded and cut off by the enraged Turks, but for the timely advance of a reinforcement of ten thousand men. Advancing to the scene of action—they took the road to Kalafat, so as to cut off the retreat of the Turks, and place them between two fires. The Turks were in a critical position, opposed to nearly three times their number ; in a position from which there was no retreat, and where defeat was utter destruction. The Russians advanced steadily to the charge, and opened with a heavy cannonade, but the balls whistled over the heads of the Turks, doing little execution ; while that of the Mussulmans, (which in the language of the Czar Nicholas, “is one of the best in Europe,”) ploughed deep furrows through the living masses of the Russian infantry. The dreadful gaps were again and again closed ; a charge of the bayonet was in vain attempted ; a storm of grape from the Turkish batteries tore their ranks with murderous effect. The Turkish infantry advanced with a sweeping fire, and their national battle shout. For a few minutes the Russians bore up ; when the columns wavered, turned, and fled, and all was lost. But the Turks were exhausted by a combat of eight hours continuance, during which time they had been standing over their ankles in mud—their ammunition was running short, and though the troops were eager to attack the redoubt, Achmet Pasha sounded a retreat upon Kalafat, which was executed in perfect order.

The loss of the Turks was three hundred and thirty-eight in killed, and seven hundred in wounded ; while according to Omar Pasha, in a letter dated Shumla, January 17, (29), three thousand Russians perished on the field, besides a proportionate number of wounded ; though it is generally estimated at one thousand five hundred killed, and two thousand wounded. The Turks neglected to spike, or take away the Russian guns, and the latter returned to retake them, and bury their dead ; when they completely evacuated Citate, and all the other villages which had served them as advanced posts.

I have dwelt somewhat on the details of this action, as it was one of the most important in the campaign, and one to which the Prophet seems to have special reference in the

words we are attempting to illustrate. We shall now pass to the next great and crowning event of the war on the Danube, that is, the siege of Silistria.

The Turks still held the right bank of the Danube, and were strongly posted at Widin, and at Kalafat, opposite on the left; while the Russians were strongly posted at Bucharest. Both armies were continually reinforced, and the Russians appeared determined to take Kalafat in their way to the capital. Early in the spring the campaign opened. Thirty-five thousand Russians crossed the river at three or four different places, in a part of Bulgaria called the Dobrudscha. About the same time, a body of twelve thousand Turks sallied forth from Kalafat, against the Russians—and again, a larger body on the first of April, in both of which they were successful. Suffice it to say, that after much marching, and counter-marching, maneuvering and fighting on both sides, in which the valor of the Turks was more than a match for the courage of the Russians; it became evident the latter power was acting on the defensive. Krajova, the head-quarters of General Gortschakoff, was abandoned, and fifty thousand men were no longer needed to garrison Kalafat, many of which troops were marched to other parts of the river. Omar Pasha, with the main body of the army, was stationed at Shumla, a strong town in Bulgaria, and the key to the Balkan. This has always been the point of attack in every attempt of the Russians to cross into Turkey.

The Russian army was wasting away in the marshes of Bulgaria; the Anglo-French fleet had blockaded the mouths of the Danube, and cut off their supplies: bodies of Russian troops were collecting at Kalarasch, opposite the fortress of Silistria, which the Russians must take, or abandon all offensive operations against Shumla, Varna, or the Balkan.

The city, or town of Silistria, contains about twenty thousand inhabitants. It is situated on low ground on the right bank of the Danube, and fifty-seven miles from Shumla, then the head-quarters of Omar Pasha; the houses are built of wood, and mostly of one story high. The place is strongly fortified, being surrounded with a wall, and crowned with forts. The heights, which command the town, and which in

1829 were in the hands of the enemy and greatly accelerated the fall of the place, were now strongly fortified by detached earth-works, against which the whole force of the enemy was, in this instance directed in vain.

A Russian army of seventy, or according to Admiral Dundas, eighty thousand strong, in 1854 prepared to take Silistria. Having thrown bridges across the Danube, and occupied several small islands in the river, and planted a battery on one of them that commanded the town, about forty-five thousand men were ordered to the attack of Silistria; while a powerful reserve, ready at any moment for action, was stationed on the Wallachian side of the river.

On the 11th of May the Russians opened a deadly fire of shot and shell, upon the town, amid the shrieks of women and children, rushing wildly about in search of shelter from the iron storm, and hastening to the subterraneous rooms they had constructed in expectation of the event. On the 15th, two thousand Turkish troops attacked a Russian advanced guard, and repulsed them, but were in turn driven back. Night came on, and the sound of the cannon died away; but the stillness of that night was interrupted by the ominous sound of the Russian soldiers, singing and carousing on an adjacent island, animated by the hope of "booty, and beauty," in the City of Silistria, (as the Russians anticipated its speedy fall). On the 16th, terms of capitulation were offered to Mussa Pasha, but the heroic Turk rejected them with contempt.

"The regular operations of the siege may be dated from the 17th. On that day the cannonade commenced at day-break, and continued till seven in the evening. Day after day passed on, and the attack and defense were carried forward with equal vigor. Repeated storming parties were directed against the intrenchments; mines and ditches overthrew the works, and convulsed the soil; and both within and without the fortifications, blood sank into the earth in horrible profusion."

Early on the 28th, the Russians opened a furious cannonade, which lasted all day. At midnight three storming parties of ten thousand each, advanced to a combined attack of the forts. The principal attack was on the fort Arab Tabia,

a field work, consisting of three sides of a square, the sides being about one hundred yards each, and protected by a ditch of ten feet deep and as many wide ; the fort was armed with a small battery of seven light guns. The first assault took the garrison by surprise, the Russians penetrating into the redoubt before they were observed. A Russian officer who led the attack, mounted the works, and cut down an artillery officer ; instantly he had his brains knocked out by a handspike. A murderous struggle took place, and the Russians were driven into the ditch. The Turkish grape and cannister tore through their ranks. Re-forming, they again charged the same place, while the stifled groans of the dying were lost in the martial strains of the drum. Again the Russians were hurled back with fearful slaughter by the enraged Turks. Ere a quarter of an hour had elapsed, a third attack was made ; this time on the front and left faces at once. After a bloody fight, the Russians were beaten off and pursued by the Albanians into their own batteries. The Russians lost in killed and wounded, from three to six thousands ; the Turks two hundred. The fight lasted from midnight till after daybreak.

The morning revealed a fearful sight. Heaps of the Russian dead were lying in the ditch, and about it, most of them stript, mutilated, and headless. The heads, and ears of Russian officers, were brought into the Turkish camp as trophies ; nor could the fire of the Russian riflemen from their forts prevent the Turkish citizens from issuing out, and with savage delight cutting and disfiguring the dead bodies of the *hated Russians*. Nor was this deadly hate less prevalent among the Russians ; for a party of Turks, with a flag of truce, while carrying the enemy's dead up to their batteries, were indignantly fired on, till stopped by the interposition of a Russian officer, who, on receiving the bodies *himself*, bitterly and indignantly complained of the brutal, mutilated state in which they (the Russian dead) were handed over to him. So fearfully aggravated were the horrors of war by the cruel bigotry of religious fanaticism.

On the 2d of June, Mussa Pasha, the Turkish commander, perished by the bursting of a shell near him, while outside his quarters ; (it is said) on his knees at prayer.

The Russians finding they could not carry the place by assault, having sustained a succession of failures, accompanied by tremendous slaughter, proceeded against this irregular work, with regular siege approaches. Parallels were driven near the edge of the ditch ; four separate mines were driven under the parapets, and successfully exploded ; and after each explosion an assault, more or less vigorous was attempted, but without success ; that of the 10th of June was terrible ; masses of Russians entered the Turkish works, but were received with a furious and steady fire, that drove them back with great slaughter. On the 13th, the Turks, led on by Hussein Bey, made a furious sally, inflicting a terrible loss on their besiegers ; the carnage was tremendous, and the trenches were completely filled with the bodies of the slain. On the same day, Selim Pasha, at eight in the morning, made a demonstration against Oltenitza, and occupied the attention of the enemy until the evening : while Said Pasha crossed the river with three thousand men and a couple of batteries, and made such an unexpected and furious attack on the Russians at Giurgevo that they were for a time driven from their position.

During the night of the 22d, the bombardment was kept up with great vigor until about half past three, when it entirely ceased ; and on the morning of the 23d, the joyful Turks beheld the baffled, and defeated Russians abandoning the siege, and hastily transporting their guns and ammunition across the nearest bridge. Joy thrilled through Silistria ; while the Turkish irregulars ran out of the city in all directions, screaming and shouting through the abandoned lines, and setting fire to the Russian works, while every now and then in the excess of their joy, they fired their muskets in the air, forgetting the danger from the descending bullets.

Thus terminated this bloody siege, in which the Russians, with from thirty to forty-five thousand men *actively engaged* ; after throwing fifty thousand shot and shell, besides small ammunition ; after a vigorous siege of thirty-nine days ; and a loss of twelve thousand men in the siege ; (the huge mounds of sepulcher where the Russians were buried, bear out this estimate) ; how mortifying to the Czar, to see his troops

driven back from the first Turkish fortress it assailed, by the indomitable courage and endurance of the Turks alone. The Turks had twelve thousand regular troops to defend the place ; not a third of the enemy's numbers ; their loss was about one thousand four hundred.

The siege of Silistria is the most rancorous, and bloody in the annals of Turkish and Russian war ; in confirmation of this, may be mentioned the siege of Silistria in 1829 : Though this siege lasted forty-four days, (longer by eleven days than that of 1854), yet the Russians fired only twenty-nine thousand projectiles. Again, in the siege of Varna, in 1828, which lasted seventy-seven days, only fifty thousand shots were fired ; all the other operations of the late siege were marked with corresponding vigor, but with different success. Other causes doubtless led to this result, but the principal one was the religious frenzy, or "*fury*" of the Turks. This was to them a holy war, a war in defense of their Prophet, and their Koran, and it aroused to fury, the long dormant, energies of the nation. *Turkey in her former wars with Russia displayed none of the vindictive fury so prominent in this.*

"The principles on which this defense was conducted, are, in fact, those hitherto consecrated to the attack ; and it will be ever memorable in the history of modern sieges, as the first instance in which they were fairly applied to the opposite purpose." In fact, it was an affair of parallels, the besieged working backwards as the enemy advanced. The Turks did not attempt countermining, but listened attentively to the progress of the Russian miners, and long before a lodgement below the rampart had been effected by them, the garrison had cut off the point attacked by a second and a third retrenchment, and had withdrawn their guns and mounted them on this new rampart in such a manner as to command the breach when it should be made by the explosion of the mine ; and the Russians found, on mounting the breach, the garrison had retired behind a second line of defenses, and had opened upon them a murderous fire, while the attacking party had to begin their work again, against fresh defenses they had never seen before, and of whose nature they had no time to examine.

But the Russians did not forget the lesson they had learnt

before the defenses of Silistria ; and when the same troops, who were defeated here, were called upon shortly afterwards to defend Sebastopol, they used the same expedient of earth-work parallels, and throwing aside the antiquated prejudices of the schools, they made a resistance quite as extraordinary as that of the Arab Tabia, on the heights of Silistria ; whilst in its magnitude and consequences, the latter siege entirely eclipsed the former.

It should be remembered that during this siege, at least forty thousand English and French troops were encamped in the neighborhood of Varna ; and often the Turkish soldiers cast longing glances in that direction, daily expecting help from their Allies, who had crossed the seas to afford them aid. But their hopes were in vain. Says a historian of these times ; "*For some mysterious reason, the Allies passed their time in idleness at Scutari, and the Turks at Silistria were left to their own resources and their own undaunted efforts. Reports were constantly spread abroad that Silistria had fallen, and the Russians were triumphant ; but still the Allies rested in apathy.*"*

While the Russian commander was retreating from before Silistria, he received orders from the Emperor to reoccupy the positions in Wallachia he had abandoned. Obedience to the imperial order was attempted, but in vain. After the retreat of the Russians, Omar Pasha removed his head-quarters from Shumla to Rustchuk, on the right bank of the river, and opposite Giurgevo. On the 3d, 5th, and 7th of July, while Omar Pasha was on a visit to the English and French camps, the Turks made three successful attacks on the Russian posts at Giurgevo. In this affair the Russians were driven from their defenses ; a Russian detachment under General Soimonoff was surrounded and would have been captured but for their determined valor in cutting their way through the Turkish lines, and making good their retreat. The Turks took and held Giurgevo, though they lost one thousand and seven hundred men in the three actions. On the 8th, a sanguinary engagement took place at Oltenitza, which terminated in favor of the Turks.

* See England's Battles, &c.

On the 9th, Sali Pasha crossed the river from Nicopolis, with a considerable force, and attacked the Russians under General Popoff. A desperate conflict ensued, the Russians were routed, and their commander severely wounded. The Turks pressed on their rear, *taking no prisoners, but slaughtering all that fell into their hands*; while the poor Russians were hurriedly retreating from their enraged enemies, marching without food, many tasting nothing for twenty-four hours, and others fasting thirty-six.

On the 10th, the Turkish commander, with twenty-five thousand men, defeated Generals Pauloff and Soimonoff, at the head of a superior force, and drove them back upon Bucharest. The Turks had now crossed the Danube at several places, and remained in considerable force upon the left bank; while the Russians* were beaten at all points, and retiring before them. These victories of the Turks were won by their own valor, without the slightest help from their Allies; (the English and French). On the 19th, another engagement between the Turks and Russians, near Giurgevo, ended in the total defeat of the Russians.

On the 23d, the Russians made an attack upon the Turkish camp, near Giurgevo, with the design of driving back the Ottoman army, and arresting their further progress into Wallachia. The attack failed; the Russians lost two thousand in dead and wounded, while five thousand were taken prisoners. On the 27th, the Russians abandoned Frateschti, and the advancing Turks took possession of it. Oltenitza and Bucharest were also evacuated; the Russians retiring by forced marches toward Moldavia under a burning sun, the thermometer standing 104 in the shade; numbers perishing by exhaustion on the road.

On the 13th of August, the following order of the day was read to the Russian soldiers assembled at Odessa:

"His majesty the Czar, has in his high wisdom, ordered the troops which were in Moldavia and Wallachia, to retire from these provinces, and to march where the danger is more imminent. *An ally of many years standing*, undertakes for the time being, to occupy the principalities, and to protect them against the invasion of the Turks."

And sure enough, *this "Ally of many years standing,"* (Austria), by the consent of Russia, Turkey and her Allies, steps into the Principalities ; not to aid Turkey, or her allies—but just in time to save Russia, from the furious advance of a victorious and enraged enemy.

On the 2d of August, in anticipation of this event, (the Austrian occupation), the Russians commenced their retrograde passage of the Pruth, by recrossing at several places. The removal of the sick and wounded from Bucharest is described as a pitiable sight. In the excitement of hurry scarcely any attention was paid to the complaints and cries of the sufferers ; while Prince Gortschakoff humbly appealed to the compassion of the citizens to aid the poor fellows he was obliged to leave behind him.

The Russians having evacuated Bulgaria, on the 22d of August, the victorious Omar Pasha entered the capital of Wallachia. The Turkish hero rode in an open carriage, which was literally filled with flowers, thrown from the windows by the women of the place. His reception was enthusiastic ; the Metropolitan, the ministers, the high officers of state, attended by a brilliant staff, went forth to meet him, and then followed in his train. His princely retinue consisted of ten thousand soldiers, including the Wallachian militia. A singular variety of costumes were mingled in the crowd. Officers of cavalry, infantry, staff, artillery, and engineers, belonging to the English, French, Turkish, Sardinian, and Wallachian armies, were followed by crowds of civilians in carriages, and on horseback. Omar went in procession through the principal streets, and then took up his quarters in a country house, about a mile outside the city ; where we will leave him enjoying the laurels he had so bravely won, while we sum up the evidence over which we have passed.

1st. The "tidings out of the east, and out of the north," that was to trouble the Ottoman Empire, *was not to intimidate, or discourage that power ; but rouse it in the end, to a terrible and fearful resistance.* We have seen the Turks goaded by Russian insolence, and aggression, to a state of "*fury*" that at one time threatened not only the lives of the Euro-

pean, and Christian population, but the very throne of the Empire.

2d. *Under the influence of this spirit they were to make war upon their oppressors.* This was fulfilled in the general cry of the nation for war with Russia, a feeling so strong and general, that it bore down the opposition of England, France, Austria, and Prussia ; and even the Sultan himself ; who was evidently forced to declare war against Russia, by his indignant people.

3d. This war was to be undertaken in *defense of their religion.* With this object in view the nation armed, and freely poured their offerings into the national treasury, and even *consented to see the wealth of the Mosques pass into the hands of the Sultan*, to aid him in prosecuting the war. (This sacred property was confiscated at the commencement of the war for the use of the State). Had not the war been *sacred*, the Mohammedan population of Turkey *would not have consented to so great a sacrifice.*

4th. This Ottoman war *was to be waged against vast odds ; he was "to utterly make away many."* Since the abrogation of the Turkish Janizaries, (or Christian troops), the Ottomans alone, number but twelve million, as we have seen ; and yet with this insignificant force, they waged war against sixty million Russians, backed, *for aught they knew to the contrary*, by nearly half of Europe. The slaughter of the Russians on the Danube was great ; not less than fifty or sixty thousand of them perished in a few months, by sickness and the sword.

5th. While the northern power (Russia) was to be the aggressor, and trouble the Porte ; *the Turks were to open the campaign by attacking the Russians. "He shall go forth."* Though the Russians had invaded the Principalities, yet Nicholas announced to the world that he intended it as no act of war against Turkey, but meant to hold the Principalities as a "material guarantee ;" and ordered the Russian commander on the Danube, not to attack the Turks, but to act strictly on the defensive.

6th. The Ottomans were to attack the Russians *at first, in the Principalities.* Humanly speaking, this was an unwise course, as Russia was exceedingly exposed on the Asiatic side

of Turkey ; while the Turkish capital was evidently in no immediate danger. But prudential considerations were out of the question in this case. The Russians had invaded the Principalities, and thither the enraged Turk must sally forth to "*utterly destroy and make away*" the Russian invaders.

7th. The Ottomans were to *commence* their attack on the Russians "*with great fury.*" This outline of the picture was also remarkably filled up. A similar case, both in the language of the prediction, and the manner of its fulfillment, is found in the case of the "*he-goat,*" (Alexander) attacking the "*ram,*" (the Persian, Darius). "And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power," (Daniel, chap. 8, verse 6). The reader is probably familiar with the fulfillment of this prediction : how Alexander attacked the army of Darius while guarding the river Granicus ; how, with his forces, he swam across the stream, amid showers of darts, fought them while *in* the stream, and climbing the bank, rushed furiously on the enemy, and drove them from the bank, and the field. Let the reader now transport himself to the banks of the Danube, and witness the eager desire of the Turks to be led *at once* against the Russians ; how several detachments crossed the river at different points, and about the same time ; how nine thousand Turks crossed the river near Oltenitza, where they were met on its banks by the Russian army ; "how eager for the fray," the Turks "leaped from their boats, long before they touched the bank, fought hand to hand with their antagonists in the water, soon carried the quarantine buildings, and fortified them with fascines."* Here the reader will perceive similar language in the predictions. In the one it reads, "*ran unto him in the fury of his power ;*" in the other, "*he shall go forth with great fury to destroy ;*" and in both cases, (Alexander, and Omar Pasha), the fulfillment was strangely alike ; both charged furiously across a river, fought their way to its banks, and defeated their opposers.

8th. This war being on account of religion : and the Turks having received great provocation, as the words seem to im-

*See the Powers of Europe by a British Officer, p. 280.

ply, the Ottomans were to go forth to *anathematize*, and destroy the Infidel invader ; in a word, it was to be a *war of extermination* ; they were to go forth “ *to destroy, and utterly to make away many.*” The war on the Danube has proved a fearful, and bloody fulfillment of this prediction, especially after the massacre of Sinope, memorable in the annals of war for its treachery, and barbarity. But the Turks took terrible vengeance on their enemies ; instance the sanguinary affair of *Citatie*, where the desperate Turks pursued the Russians from house to house, and with fiendish hate gave no quarter, but indiscriminately slew all before them. So again at Silistria, such was the vengeance of the Turks, that even the citizens forsook their underground retreats, and under a wasting fire from the hostile batteries, went forth in bodies to mutilate the dead, and dying Russian soldiers. Again, in the defeat and retreat of the Russians, under General Popoff, on the 9th of July ; how cruelly Sali Pasha, the Turkish commander, followed up the retreat of the disordered Russians, slaying all that fell into his hands, while the poor fellows flying from defeat, and famishing with hunger, dropped by hundreds in the rear ! Such was the Turkish campaign on the Danube ; a war of extermination, unmitigated by any considerations of humanity, pity, or international law.

Lastly, the Turkish war in the principalities was to be fought *by them alone*, without the aid of their Allies. This is implied in the words, “ *he shall go forth to utterly destroy and make away many ;*” very different from the war in the Crimea, where they had “ *help,*” or Allies. For we read in the next verse, “ *he*” (the Ottoman power) shall come to his end, and “ *none shall help him,*” that is, effectually or permanently. Not so in the Principalities, here the Ottoman and the Russian were to contend alone ; here a religious war was to rage along the Danube, and the Cross and the Crescent, were to come into deadly collision, probably for the last time in the annals of the world. We have seen that the Turks went forth to encounter the Russians, against fearful odds of numbers and power. It is the Powers, or nations *actually engaged*, the Prophet refers to, representing their *numerical strength* : this view is borne out by facts : the Russian and Turkish armies

engaged along the Danube, and in the principalities, were about equal in numbers. The power of Russia to increase her army cannot be doubted ; while to Turkey, the effort must have been exhausting. Indeed this seems implied in the figure : “ *he shall go forth with great fury.*” Persons under the power of “*fury,*” are capable of extraordinary physical efforts, and under its influence will sometimes perform prodigies ; but this very effort will eventuate in a corresponding state of physical debility ; this was the case with Turkey ; the energy and power she displayed on the Danube, gave place to a state of lassitude and feebleness, her resources were exhausted, and her army wasted away, long before the termination of the war. The war commenced with a fearful exhibition of Mussulman valor and fury on the Danube ; but terminated in a singular display of the immense military and naval power of her Allies, and her own weakness.

In fact, at the commencement of the war, Turkey had no Allies,—England and France had not openly declared for her ; this was an after act, and took place after much blood had been shed. It could not be said, that Turkey, with *her Allies* were making war against great odds, or “*many,*” for indeed then the odds was every way against Russia. Not so when we view Turkey going forth as she did, single handed against Russia ; here the facts are in perfect harmony with the prophetic announcement. “*He (Turkey) shall go forth, &c. to make away many.*” And this accounts for the strange supineness of the English and French at Varna ; and explains how forty thousand allied troops could remain inglorious, and inactive there, while a few brave Turks were struggling for existence at Silistria, against an overwhelming army of Russians. The allied fleets, it is true, held command of the Black Sea, and the mouths of the Danube, and cut off Russian supplies from that quarter, but no troops were sent to the relief of Silistria. “*Why is it,*” says a historian of these events, “*left to the unborn historians of the future to record the heroism of the Turks, and the dilatory hesitation of France and England ?*” “*Why is this ?*” let the same author answer (in another place), his own interrogations : “*The charge of timidity or indolence does not attach to them, (the Allies at*

Varna), but to the *mysterious restraining power that withheld them !*" It was foretold by Daniel, that thus it must be, and this "mysterious restraining power" *will* paralyze every effort of the nations to frustrate or thwart His great designs. Had the English and French fought in the principalities with the Ottomans, the peculiar features of the war would have been changed, and the sanguinary horrors of a religious war would have been softened by the civilization of France, and the humane protestantism of England. For when the Turkish soldiers attempted to carry out their bloody mode of warfare in the Crimea, by brutally lacerating the bodies of the wounded Russians, at the cry of "REMEMBER SINOPE," they were stopped by the interference of England and France.

Reader, we live in an eventful period of the world's history. We have seen Turkey, after suffering from the repeated inroads of Russia, gird on her armor, and sally forth to be avenged on her Infidel foe, and retrieve the honors of her falling religion ; we have seen her wage a war of extermination, and in defense of her faith, actually drive the Russians across the Pruth : when exhausted with this convulsive struggle, she has sunk, as a military power, to rise no more. *Turkey may yet struggle for a political existence, but never again for a dominant faith.* Other wars will arise more desolating and wide-spread *than ever*, but other powers than the Ottoman will wage them ; the question of military ascendancy with that power is decided ; "*he shall come to his end and none shall help him !*" Reader, walk about our Zion, behold her bulwarks, ponder well her foundations, and defense. Behold the Head of the Church, true to his word : "Heaven and earth shall pass away," *but not one word of the law or Prophets shall fail till all be fulfilled !*

VERSE FORTY-FIFTH.

"AND HE SHALL PLANT THE TABERNACLES OF HIS PALACE BETWEEN THE SEAS IN THE GLORIOUS HOLY MOUNTAIN: YET HE SHALL COME TO HIS END, AND NONE SHALL HELP HIM."

GLORIOUS HOLY MOUNTAIN—WHERE SITUATED.

"*And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain.*" In speaking of these celebrated words, I shall endeavor, first, to ASCERTAIN and DEFINE the place called here the "*glorious holy mountain*," situated "*between the seas*," and, secondly, show the fulfillment of the clause "*he shall plant*," &c.

This passage, rendered in the marginal reading "*goodly mountain of delights of holiness*," has puzzled the ancients, baffled the moderns, and given rise to endless conjectures. In discoursing on these words, Bishop Newton says: "Prideaux, and other learned men, as well as Porphyry and Grotius, refer this passage," (with the former verse) "to Antiochus; and to his hearing of the revolt of the provinces in the east, and of Artaxias in the north; and to his going forth therefore in great anger and with a great army to reduce them to obedience. But if this part might be fitly applied to Antiochus, yet how could he be said afterwards to 'plant the tabernacles of his *camp* between the seas in the glorious holy mountain;' for he returned no more into Judea, but died in that eastern expedition? Porphyry, therefore, considers the word *Aphedno*, which we translate *his palace*, or his camp, as the proper name of a place situated between the two great rivers,—Tigris and Euphrates; but as Jerome replies, he cannot produce any history, wherein mention is made of any such place: neither can he say which is 'the glorious and holy mountain;' besides the folly of interpreting two seas by two rivers. Father Houbigant understands it as the name of a place situated in the mountains, in which mountains, the book of Maccabees relates Antiochus to have died. This place, says he, was 'between the seas,' namely, the Caspian and Euxine, in Armenia itself, where Artaxias prepared rebellion. But neither

doth he procure any authority for his assertions. Where doth he read of any such place as *Aphedno* between the Caspian and Euxine seas? Where doth he read that Antiochus died in the mountains of Armenia? The book of Maccabees, which he allegeth, testifieth no such thing. Both the books of Maccabees agree, that Antiochus died returning out of Persia, through Babylon, according to the first book, through Ecbatana according to the second, *in the mountains*, indeed, but it is not said in what mountains. Antiochus was victorious in Armenia, and did not die there. Besides, with what propriety could any mountain in Armenia be called ‘the glorious holy mountain?’ Theodotion, and Aquila, too, render it *Aphedanos*, the proper name of a place, as doth Jerome, also, who taketh it for a place near Nicopolis, which formerly was called Emmaus. Indeed, if it be the name of any place, it must be some place in the Holy Land; because, in the Psalms, (106, v. 24), ‘the pleasant land;’ in Jeremiah, (3, v. 19,) ‘the pleasant land, the goodly heritage;’ and in Ezekiel, (20, v. 6,) ‘the glory of all lands;’ and constantly throughout the book of Daniel, ‘the pleasant land,’ (8, v. 9,) ‘the glorious land,’ (11, v. 16,) and again ‘the glorious land,’ (v. 41,) are appellatives of the Holy Land, and so consequently ‘the glorious holy mountain’ must be Sion, or Olivet, or some mountain in the Holy Land, which lieth ‘between the seas;’ the Dead Sea on the east, and the Mediterranean on the west. But, after all, *Aphedno* doth not seem to be the name of any place. They who render it as the proper name of a place, most probably did not know what else to make of it; but the word occurs in Jonathan’s Targum of Jeremiah, (43, v. 10,) and there it signifies *a pavilion*, ‘and he shall spread his royal pavilion over them;’ and to the same purpose it should be translated here, *he shall plant the tabernacles of his camp between the seas*, in the glorious holy mountain. This prophecy then cannot by the help of any explanation be made to fit and agree with Antiochus; and in our application of it to the Othman Empire, as these events are yet in the future, we cannot pretend to point them out with any certainty and exactness.”*

“Porphyry and Calmet place it between the two rivers,—

* See Bishop Newton on the Prophecies, p. 316.

the Tigris and Euphrates ; the latter supposing it means ' Pa-dan of two rivers,' that is some place in Mesopotamia ; and Dr. Goodwin supposes that the British Isles are intended, which so eminently stand ' between the seas.' Prof. Stuart understands this of the Mediterranean Sea, and that the idea is, that the encampment of Antiochus was in some situation between this sea and Jerusalem, mentioned here as ' the holy and beautiful mountain.' Albert Barnes says : ' It is between some seas in the 'east,' or 'north,'—for it was by tidings from the east and north that he (Antiochus) would be disturbed.' Again : ' It might be applied to any place lying between two sheets of water, as the country between the Dead Sea and Persian Gulf ; or the Caspian and Euxine Seas ; or the Caspian Sea and the Persian Gulf, for there is nothing in the *language* to determine the exact locality. There is no reason for taking the word *Aphedno*—as a proper name—the literal meaning of it being *tent* or *tabernacle* ; and the simple idea in the passage is, that the transaction here referred to—the event which would close this series, and which would constitute the 'end' of these affairs, would occur in some mountainous region situated between two seas or bodies of water. *Any such place*, so far as the meaning of the word is concerned, would correspond with this prophecy.' Again : ' The *literal* meaning of the passage may be thus expressed, 'on a mountain of beauty that is holy or sacred.' The *essential* things are, that it would be on a mountain, or in a mountainous region ; that this mountain would be celebrated or distinguished for beauty—that is, for the beauty of its situation, or the beauty of its scenery, or the beauty of its structures—or that it should be regarded as beautiful ; that it would be held as sacred or holy.'”*

This judicious, laborious, and learned man, has tried hard to make these words, and its connection, apply to Antiochus, but without effect ; and though he lays down a just and broad foundation in the *literal meaning of the passage*, unfortunately his Antiochian structure proves to be but wood, hay, and stubble, which the fires of truth must consume. The arguments of Porphyry have evidently great weight with Mr. Barnes, and

* See A. Barne's Notes on Daniel ; Chap. 11, verse 45.

those of his opinion ; but the object for which Porphyry wrote, and that guided *his* pen, was very different from that of Christian divines. Porphyry, in his bitter attacks on the Christian religion, saw that the prophecies of Daniel lay in his way, their force he must destroy, or admit the divine origin of Christianity. The predictions in the former part of this chapter were so clear and circumstantial, that he dared not deny them ; hence, *to him*, there remained no other alternative, than to prove, *if possible*, that Daniel's prophecies were historical statements, and not predictions of future events. The idea of a prophecy in this book, remaining *yet to be fulfilled*, was fatal to his whole theory. But to see Christian writers, with no possible object in view but truth, bending their energies to strengthen the position of Porphyry, is, to me, quite unaccountable ! Now, if the matter of this prophecy, or vision, "is for many days," yea, "the latter days," and if the angel came to acquaint Daniel "with what should befall *his people* in the *latter days*," and the "vision was for *many days*," how could these words apply to Antiochus Epiphanes, who died in or about three hundred and seventy years after the book of Daniel was written ? Was this to be the end of these wonders ? (Chapter 12, verse 6). If so, when was "*the power of the holy people scattered*," which was to take place before "*these things should be finished* ?" The Angel opens his commission with Darius the Mede ; passes rapidly over the kings of Persia ; the wealth of Xerxes, and the invasion of Greece ; the rapid conquests and dominion of Alexander, with the breaking up of his kingdom ; the numerous wars of Syria, and Egypt ; the wars of Rome with Antiochus the Great, his defeat and death ; the taxation of the kingdom, and the death of his son. Through all of these events *the history of Palestine is never lost sight of for one moment* ; and they all are comprehended in twenty verses. But when Antiochus Epiphanes is introduced, instead of ten verses embracing his history, as it should, this theory takes twenty-five, and thus swallows up the remaining part of the chapter ;—thus passing over the military power of Rome ; the destruction of Jerusalem by that power ; the abrogation of the "daily sacrifice," and the setting up of "*the abomination that maketh desolate*." The corruption and flatter-

ies of the Emperors, especially Julian ; their (Jews) sufferings by sword, flame, spoil, and captivity "*many days*," whether they cleaved to Moses, or Jesus Christ. The rise of Anti-Christ in the east, and the west ; their power, dominion, wealth, false doctrines, and daring profanity. The rise of the Saracen power under Mohammed, their conquests of Palestine, and capture of Jerusalem. The rise of the Turks or Othmans, their victories in the east, and surrounding countries, especially the Holy Land ; their wars with the northern power, (Russia) their final defeat, and end, as a Mohammedan military power. But, one or two events *more*, in the world's history, namely, the wars of the nations preparatory to the bringing in of the Jews, their deliverance, and settlement in Palestine ; "*then cometh the end ! !*"

Many of these great events, intensely occupied the mind of Daniel ; especially the "fourth beast," the Roman power, "whose teeth were of iron, and his nails of brass ; which devoured, brake in pieces, and stamped the residue with his feet ;" and of the Anti-Christian power that rose out of this fearful iron power : (Rome) that had a "mouth that spake very great things ;" that "made war with the saints and prevailed against them until the Ancient of days came, and the saints possessed the kingdom." (Chap. 7). While the mind of Daniel sank exhausted under the weight of these disclosures, were they not of equal importance *to his countrymen of all ages* ? And were not the days of the Messiah, the destruction of their city, and temple, with other subsequent events, of higher importance to the Hebrew nation, than what occurred in the days of Antiochus Epiphanes ? How could the angel narrate to Daniel the events of "*many days*," and show him "what should befall his people in the "*latter days*," and yet omit to mention what are *unquestionably the greatest events in Jewish history, or that of the world* ? Besides, this chapter reduces to plain narrative, and chronological order, the substance and meaning of what he had but dimly seen in former visions and symbols. Furthermore, the words, "*what shall befall thy people in the latter days*:" seem to point specially to the days of the Messiah, and the events that should follow ; which justifies the views I have taken in illustrating this chapter ; and they are not en-

cumbered by the difficulties of reconciling all to the times of Antiochus.

The predictions of the Bible, *while yet in the future*, are but dimly seen, and partially understood. But when they receive their accomplishment, and become matters of history, the circumstances of their fulfillment are pointed to with unerring certainty. So the prophecies concerning the Jews, the Ishmaelites (or Arabs), the Canaanites, the cities of Nineveh, Babylon, Tyre, and Jerusalem, with many others, are now pointed to as undeniable evidences of the truth of the prophetic scriptures: and no "*doubtful interpretation*" of these scriptures will answer the end for which they were given, namely, to convince the unbelieving, and strengthen the faith of the followers of God. In applying the greater part of this chapter to Antiochus, (as many do), the reader is struck with the efforts of these writers to make it *possible* that they *may apply* to Antiochus Epiphanes, while if they received their fulfillment in him, *they could be made to apply to no one else*, and nothing short of this, will satisfy the reasoning mind of the intelligent Christian.

"A commentator upon the prophecies of Daniel and St. John," says Mr. Faber, "before he ventures to introduce any exposition founded upon *present circumstances*, ought to make it clearly appear, that it both accords with the chronological order so carefully preserved in these prophecies, that it strictly harmonizes with the language of symbols, and that it demonstrates *every part* of the prediction to *tally exactly* with its supposed accomplishment."* How near the writer comes up to these *plain rules*, the reader must judge, while I point him to the *mountainous region* "*between the seas*," (THE CRIMEA) as the scene of the most stirring events of the war in the east, so long foretold by Daniel.

The CRIMEA, or CRIM TARTARY, was known to the ancients as the *Chersonesus Taurica*, and is a peninsula two hundred and ten miles long by one hundred and twenty-five wide, projecting into the Black Sea on the south, and joining Russia by a narrow strip of land on the north. The Sea of Azof is its

* See Faber's Dissertation on the Prophecies; Vol 2, page 215.

boundary on the east, which is connected with the Black Sea by the narrow Strait of Taman, or Yenikale, as it is sometimes called. The Crimea contains about fifteen thousand square miles, and is about a third larger than the State of Vermont, in America, or nearly one-third the size of Ireland. The Strait of Taman was called by the ancients *Cimmerian Bosphorus*, to distinguish it from the Bosphorus uniting the Sea of Marmora and the Black Sea. The Greeks gave the name Bosphorus, that is, "what an ox may swim across," to these straits to denote their width, which, after all, gives but a vague idea.

The Cimmerian Bosphorus was the extreme limit of Grecian colonization in this direction, and was once the seat of one of the most flourishing Greek settlements. The Greeks found the Peninsula inhabited by a race called *Cimerii*, from whom comes the word *Crimea*, the name of their country. A Greek colony from Miletus in Asia Minor, (famous as the city where Paul took his last farewell of his brethren of Ephesus), was founded about five hundred years before Christ, near the present town of *Kertch*, situated on the Strait between the Black Sea and the Sea of Azof, and was a place of much importance during the latter part of the war. The colony of Cherson was established about the same time, near Inkerman, where English blood was poured out so profusely. History records that the Cimmerians were expelled, and succeeded by the *Tauri*, a savage and cruel race, who offered human sacrifices to their gods, and cut their dwellings out of the solid rock; which may be seen at the present day, about the town of Kertch. The Scythians descended from the mountains of Thibet, in Tartary, and in turn conquered the Tauri. But the Greek colonists had the control of Pontus on the opposite coast of the Black Sea, and crossing over in force, expelled the Scythians, and founded a kingdom of their own; and such was the fertility of the soil, the salubrity of the climate, and the enterprise and industry of the people, that it soon attained to great prosperity, and became the granary of Athens. The new city which they built, near the present site of Kertch, they dedicated to the god Pan, giving it the name of *Panticapaeum*; and the vine being found to grow there luxuriant-

ly, the colonists very naturally joined the worship of Bacchus with that of Pan. About fifty years before Christ, this colony became subject to the Romans. In A. D. 375, it was utterly destroyed by the Huns, who were then spreading their ravages far and wide, to whom one barbarous horde succeeded another, until the year 1280, when the Genoese, the adventurous merchant princes of the age, took possession of the territory, which they held till they were expelled by the Turks in 1474, or '75, who were in turn dispossessed by the Russians in 1771, who have since held undisputed possession of the Crimea till the late war, and hold it up to this date, 1857.

Panticapeum was built upon a plateau extending along a range of heights, with the sea washing it on three sides, and its heights commanding an extended view of the surrounding country, and of the coast of Circassia beyond the Straits—it was long the royal seat of the Bosphorian Kings, and once the residence of MITHRIDATES the Great, its ruins, of which some remain in a very perfect state, indicate its original opulence and splendor.

The most striking features about Kertch, the site of the old city, are the immense *tumuli*, or artificial mounds, doubtless designed for sepulchres and monuments of the dead; they are fitted for endless duration, as well as to excite admiration. Their size and magnificence awaken amazement for the wealth and power of the people who erected them. It is a tradition of the natives, that these tumuli were erected over the remains of the kings and rulers of this Greek colony, and were designed to perpetuate their memory. These mounds vary in size from ten to three hundred feet in circumference, and from five to one hundred and fifty feet in height.

Usually they are composed of surface-soil and rubble masonry. Specimens of the highest Grecian art have been found in these, such as sculptures, metals, alabasters, Etruscan vases, glass vessels remarkable for lightness, carved ivory, coins of the most perfect finish, and trinkets vieing with the skill of the best modern workmen. Dr. McPherson, an English officer, having descended many feet under ground in exploring one of these tumuli, came upon a bed of ashes, the bones of a horse, a human skeleton, and other remains; this tumuli was

so large that the Dr. devoted two whole months to its exploration.

But the most astonishing monuments of early wealth and power are found on Mons Mithridates. The whole of which hill, from its base to its summit, and the spur extending from it, to the distance of *three miles*, is composed of broken pottery and *debris* of every kind, to the depth of from *ten to even a hundred feet*, over the natural clay hill. The height and size of this work of the Milesian colonists are such that it can hardly be believed to be the result of human labor, but must be the work of a giant race, long since extinct. At any rate, ages must have been required to convey the soil from the plains below to raise it and the adjacent heights, to their present elevation. "On the top of this hill is a monument, inducing awe as well as wonder—a rude chair cut out of the rock, and a hollow resembling a sacrificial altar. Thus, men in every age had an 'unknown God,' and testify to a consciousness of sin, and the felt necessity of an atonement."^{*}

These discoveries, (effected by the aid of the British Government), prove this region to have been "distinguished for the beauty of its situation, its scenery, and its structures;" while the singular *religious* "*monument*," on the "top of the hill," proves it to have been held "*sacred or holy*" by the ancient idolaters of the country.

But the "beauty of the scenery," in the mountainous regions of the Crimea, where the Turks with their allies "*planted*" *their military tabernacles or tents*, is thus penciled by a British officer who had fought and bled at Waterloo, under Lord Wellington; and who encamped in the "*glorious*" mountains of the Crimea under Lord Raglan.

"At least one-third of the Crimea consists of vast waterless plains of sandy soil, rising only a few feet above the level of the sea, and in many places impregnated with salt; but all along the south-eastern side of the peninsula, from Sebastopol to Kertch and Kaffa, there extends a chain of limestone mountains. Beginning at Balaklava, nine miles east of Sebastopol, precipices fringe all this north-eastern coast; but

^{*}See a letter from the Syrian correspondent of the Boston Traveller, dated Briout, Tuesday, Nov. 30, 1856; also the English and American journals of that period.

at the foot of these limestone precipices, extends a narrow strip of ground, seldom half a league in width, intervening between the hills and the shore. It is in this picturesque and delightful region that the Allied army established its base of operations, (or 'planted his tabernacles'). A luxuriant vegetation descends to the water's edge. Chestnut trees, mulberries, almonds, laurels, olives, and cypresses grow along its whole extent. Numbers of rivulets of the clearest water pour down from the cliffs, which effectually keep off cold and stormy winds. Thickly studded with villages, and adorned with the villas and palaces of the richest Russian nobles, this tract offers a most striking contrast to the remainder of the peninsula ; or indeed to any part of Russia.*

This graphic description of the *site* of the Allied camp, perfectly agrees with the numerous descriptions of the place as given by various writers. According to Dr. Clark, " If there exist a terrestrial paradise, it is to be found in the district intervening between Kutchukoy and Sudak, on the southern coast of the Crimea. Protected by encircling *alps* from every cold and blighting wind, and only open to those breezes which are wafted from the south, the inhabitants enjoy every advantage of climate and situation. Continual streams of crystal water pour down from the mountains upon the gardens, where every species of fruit known in the rest of Europe, and many that are not, attain the highest perfection. Neither unwholesome exhalations, nor chilling winds, nor venomous insects, nor poisonous reptiles, nor hostile neighbors, infest their blessed territory. The life of its inhabitants resembles that of the golden age. The soil, like a hot-bed, rapidly puts forth such variety of spontaneous produce, that labor becomes merely an amusing exercise. Peace and plenty crown their board ; while the repose they so much admire is only interrupted by harmless thunder reverberating on rocks above them, or by the murmur of the waves on the beach below."†

While the lovely position of the Allied camp is thus abundantly borne out by travelers, and may be thought a sufficient comment on the text, "*the glorious holy mountain :*" or

*See the Powers of Europe, and Fall of Sebastopol, p. 324.

† See Illustrated Description of the Russian Empire, by R. Sear's, page 181.

"*goodly mountain of delights;*" (see margin) ; there is yet a higher and nobler sense to these words : and in perfect harmony with *this phraseology*, as found elsewhere in the Scriptures ! It is this : There has dwelt in these mountain regions from an unknown period, up to the time of the invasion of the Crimea by the Allies, a body of Jews, of a purer faith, and holier life, than exist anywhere else under the sun.

This sect is thus described by Mr. Marsh : "The Karaites were the protestants of the Jewish nation. The name denotes a scripturalist, and was given them about twenty years before the birth of Christ. They boldly protested against all the traditions of the elders, as having no divine authority, and strictly adhered to the written law. They have been, *from that day to this, the most pious and orthodox of all the sects.*"* Isaac Watts, describes them as "A sect among the Jews, who in the sixth century after Christ, began to be so much offended with the incredible Stories and Fooleries of the *Talmud*, which was then published, and with the strange mystical Sense which some of the Jews put on the Scriptures, that they confined themselves only to the written Word of the Scripture, which in the *Babylonish* Language, is called *Kara* ; and for the most part, they content themselves with the literal sense of it. They are sometimes, but very unjustly, called Sadducees, by the Rabbinical or Talmudical Jews. Very few of them dwell in these western parts of the World. They are found chiefly in Poland, and among the *Crim Tartars* ; a few also in Egypt and Persia. But they are counted Men of the best Learning, and greatest Probity and Virtue among the Jews ; and it is remarkable among them that they perform their public Worship in the Language of the Country where they dwell."†

These remarkable people exist in great numbers in the Crimea ; and have their Patriarch, and their *Holy City in its mountain regions* ; where they were visited by British officers from their camp. I shall, in illustration, make a few extracts from Oliphant's Russian Shores of the Black Sea :

"One day we strolled up the valley in which *Bagtche Ser-*

* See Marshs' Ecc. History, p. 122.

† See I. Watts' Short View of the Whole Scripture History, &c , p. 181.

aia, the ancient capital of Crim Tartary, lies almost concealed ; and passing through the narrow gorge in which it terminates, and which contains caverns occupied only by Gypsies, we suddenly emerged from the deep shadow of precipitous cliffs upon a dark mysterious glen, heavily wooded with majestic oaks and beech trees. A winding path dived into its sombre recesses, and we were soon wandering through a maze of tombstones, formed in the shape of sarcophagi, and covered with Hebrew inscriptions. *This was the Valley of Jehoshaphat*—for centuries the cemetery of the Karaite Jews, who still love to lay their bones beside those of their ancestors ; so that the sleeping inhabitants of the Valley of Jehoshaphat far out number the population of the Karaites in any one town of the Crimea.

“ For nearly a mile did we follow the little path, always surrounded by these touching mementoes of a race, who, in whatever part of the world they may be scattered, still retain the profoundest veneration for a spot hallowed by such sacred associations.

“ Following the line of calcareous cliffs upon which we stood, we reached a point where the prospect was exceedingly striking. To the right, the dilapidated old fortress of TCHOUFUT KALE crowned the nearest height, while the monastery of Uspenskoi built into the face of the overhanging rock, looked as if it had been excavated by the inhabitants of stony Petra, rather than by Monks of the Greek Church. Here, too, compressed within narrow limits, lay the old Tartar capital, almost hidden by the gardens which clothe the valley in a mantle of richest green. Lower down, the precipices, soften into gentle slopes, and the cultivation spreads over a great extent of country, through which the Djurouk-Su meanders until it falls into the Black Sea, that bounds the western horizon.

“ When the Tartar Khans deserted TCHOUFUT KALE for the lovely vale below, the singular stronghold became again exclusively the residence of the Karaite Jews, who had lived there from time immemorial, and who are naturally bound to it by the strongest feelings of reverence and affection, since *it has been alike the cradle of their sect, and the rock upon which*

they have ever found a secure refuge in times of persecution."

"It was strange to find, *perched upon this inaccessible cliff*, the head-quarters of a sect whose members are scattered over Russia, Poland, and Egypt."

The worship of this ancient people is very plain ; speaking of a visit to their synagogue, the writer says : " The synagogue was a plain building, differing in no respect, to my uninitiated eye, from an ordinary Jewish place of worship. We looked at some magnificently bound copies of the Old Testament in manuscript. The books of Moses, only, are printed, and taught in the schools. They profess to have the Old Testament in its most genuine state ;" and they probably have.

About five thousand Karaites are residents in Poland, who acknowledge the old RABBI OF TCHOUFUT KALE as their spiritual chief. They are said to have emigrated from the Crimea.

The Karaite merchant enjoys everywhere so high a reputation, that throughout the Crimea his word is considered equal to his bond. To what can we ascribe this honorable distinction, *but to the principle of strict adherence to the letter of the Old Testament alone*, to the exclusion of those traditions and rabbinical interpretations, which other Jews have allowed to supersede the authority of the inspired records.

As almost all the Karaites are engaged in trade or manufacture, and as they observe the most scrupulous honesty in their dealings, it has naturally followed that they are a prosperous and thriving community ; while, as if an exception had been made in favor of this portion of that interesting people whose unhappy destiny has been so wonderfully accomplished : *probably the only settlement exclusively Jewish which still exists, is the fortress of Tchoufut Kale*, a refuge which God seems to have provided for those only who worship him purely and in the manner of their forefathers. The population has, however, dwindled to a very small remnant, since trade has increased, and additional facilities have been afforded for settling in more convenient positions than upon the summit of one of the highest crags of the Crimea. The population of the sea-port of Eupatoria, is composed mainly of Karaites nearly two thousand of whom are now residents there, and some of these are wealthy merchants.

"I no longer wondered that the streets were silent, or that the Valley of Jehoshaphat was so fully garnished with tombstones, when I learned that all devout Karaites scattered through the Crimea, when increasing infirmities warn them of approaching dissolution are brought hither to die."

"There are only two entrances to the fort, and the massive gates are locked every night. We descended a long flight of steps cut out of the living rock, to the well of delicious water which supplies the inhabitants; the situation of which, at the bottom of a valley, and far below the walls, would render the impregnable position of the fort utterly valueless in time of war. At this well is usually stationed a man who fills the water-skins borne by donkeys to their master *above*, both the consigner and the consignee being probably too old to accompany these sagacious animals on the numerous trips which are essential to the comfort of the inhabitants."

This remarkable people have for centuries been *comparatively hid from the world*; their rocky refuge in the mountains of the Crimea, has been unknown till of late; no one supposed that away in this region was a remnant of Israel, who held fast to the law of their God, and had "not bowed their knee to Baal:" yet, such is the case: while Jerusalem has been polluted, ruined, "trodden down of the Gentiles," this people has been remarkably preserved from political ruin, and moral corruption. Though their dwelling is "*the munition of rocks*," yet they have *no water in their fortress*, and could be easily reduced by a besieging enemy. But Israel's God has protected them! They alone among all their countrymen, have a *home*, and expect to be buried with their fathers, in the Valley of Jehoshaphat. They alone cleave fast to the Law of Moses: uninfluenced by the traditions of the fathers, or the idolatry of the Gentiles: and while their brethren have been scattered to the winds, they have found rest, in, and around this "*goodly mountain of delights of holiness*." Furthermore, while their countrymen in all ages, and among all nations, have been proverbial for their faithlessness and knavery, these people, though uniformly traders and merchants, have been as noted for *probity* and *honor* in all their commercial affairs; a striking exhibition of the "*de-*

lights of holiness," and the power of true religion. Surely, this is the "*glorious holy mountain, between the seas !*"

After all, as the words of the Prophet comprehend much, and are prospective of the *yet future*, as well as the past—may they not in addition *point to the late bloody struggle in the mountains of the Crimea, and before Sebastopol ?* Memorable in the Annals of war, and the history of the world, as the *Aceldama* of the nations ; where the armies of Britain, France, Turkey, Sardinia, and Russia, would be concentrated in deadly strife around a fortress in the remotest corner of the Black Sea. Here, while the earth opened to receive the blood of tens of thousands that were slain ; for a distance of nearly "two miles from Sebastopol ; the ground was cut up into trenches, piled into breast-works, and covered with cannon balls, and fragments of shells laying so closely on the ground, that you might walk any distance on them as a pavement without touching the earth." "Why," says the writer, "there was enough lying within a circle of five miles diameter, to build all the iron steamers now afloat, and give each a cargo into the bargain." Of the Redan he says : "The earth showed no traces of the blood here spilt, but was covered with a perfect hail of bullets beaten into all sorts of shapes and shapelessness." Of the city he says : "Here were churches burned and battered down ; monuments mutilated ; splendid buildings in ruins ; bridges destroyed ; costly blocks blown up ; the harbor encumbered with sunken ships thrusting their masts desolately out of the water ; all business at an end ; no vehicles rattling over the pavement ; no children playing in the streets ; no woman's face at the casement ; no workman's hammer heard ; only soldiers to be met on the sidewalks ; desolation, cinders, blackened walls, tottering chimneys, fallen arches, shattered columns ; everything combustible burned ; everything in pieces that was breakable ; devastation, ruin, war ;—SEBASTOPOL !" This eloquent writer was a young American, who visited the Allied camp before Sebastopol soon after the news of peace had arrived. (*See Advocate of Peace*). "Was ever so much labor, treasure, powder, and blood, expended for the possession of a single town ?" I think not.

But military renown, is not the only *glory* that clusters around Sebastopol. *Nations yet unborn* will point to the mountains of the Crimea as the place where the military, and political power of Turkey received its death wound. God had purposed the dissolution of this cruel and persecuting power; and though the mightiest nations of Europe seized her flag; bore it in triumph to the Crimea; "planted" it amid blood and carnage; rallied nobly around it; but in vain; the Battle was the Lord's; and though the "Kings of the earth had taken counsel together," (to support Turkey), it was "against the Lord. He that setteth in the heavens laughed them to scorn," baffled their plans, and neutralized their *seemingly* successful efforts. After all their blood and treasure, though Russia is put back a *few years*; yet Turkey is left weaker than ever; a feeble dependent member of the family of European Nations, and liable at any time by a *stroke of the pen*, to be annihilated, and the dreaded power of the Crescent and the Koran, (in Turkey,) cease forever. If I am not very much mistaken, the war in the Crimea will ever form a *glorious era* in the annals of the World, and the history of the Church.

Now, of what we have written on these words, "this is the sum." We have seen the words here translated "*glorious holy mountain*," and said to be "*between the seas*," have for centuries baffled the Bible student; we have heard many of their opinions, and weighed their conjectures, from the ancients, down to our contemporaries; and while we wondered at what these things should mean, "the Lamb that was slain," unloosed another seal in the great book of prophecy, and though "little among the thousands of Israel," I humbly ventured to read.

I have pointed the reader to the Crimea; let him take a map of the country and he will see it stands between *two seas*; (not rivers,) the Black Sea, and the Sea of Azof. *Not an Island*, then it would be surrounded by sea; whereas, the Crimea is connected with Southern Russia by the Isthmus of Perekop; its southern shores are washed by the Black Sea, and its northern coast by the Sea of Azof. Thus peculiarly standing "*between the Seas*," and agreeing with Mr. Barnes

that it was "*some mountainous region situated between two seas or bodies of water.*"

"*The essential things are,*" says the same divine, "that it would be on a mountain, or in a mountainous region; that this mountain would be celebrated, or distinguished for beauty, that is for the beauty of its situation, or the beauty of its scenery, or the beauty of its structures; or that it should be regarded as beautiful: that it would be held as sacred or holy." Let us examine the evidences, and illustrations here given, by this comprehensive rule of Mr. Barnes:

And, 1st. "That it would *be in a mountain*, or in a *mountainous region.*" It will be seen that while the northern part of the Crimea is low, rising only a few feet above the level of the sea; on the south-eastern side, where the Allies encamped, there extends a chain of limestone mountains, which fringe all the north-eastern coast. The first battle was fought on the mountain of the Alma, and the most desperate and bloody one, on that of Inkerman.

2d. "That this mountainous region was distinguished for the *beauty of its situation*, is apparent from the beautiful and romantic situation of the ancient capital of the Crimean kings. Built upon a range of heights, with its commanding view of the surrounding country, washed on three sides by the sea, possessing a fertile soil, and a salubrious climate, which made it at once the palace of renowned kings, and the "granary of Athens."

3d. For the "*beauty of its scenery.*" If even now, the rural scenery in the south of the Crimea is so lovely, what a view must have been presented, when the power, and wealth of Mithridates the Great; and the genius and art, of the Greeks, adorned and beautified both town and country.

4th. The "*beauty of its structures.*" The beautiful specimens of ancient Grecian art, that so profusely abound in the neighborhood of the allied camp, prove it to have been once the seat of Grecian art, opulence, and splendor. The arts of Sculpture, Architecture, and Painting, were carried by them to the highest state of perfection; and doubtless, in the days of their glory, these Greeks must have dotted the Crimea with Cities, Temples, and Statues; though the demon of war has

laid all in ruin : else what means the hill Mithridates, where, from its base, to its summit, a distance of three miles, and varying in depth from ten to a hundred feet, these evidences of Grecian art abound in every direction. Nor is it at all improbable that future excavations may bring to light the gorgeous remains of Grecian Architecture.

5th. "That it should be *regarded as beautiful.*" When the shores of the Black Sea were teeming with the busy, refined Greeks, and their cities, temples, and wealth, fringed its coast; the Crimea, with its beautiful white cliffs along its southern beach ; its green shores down to the water's edge ; its beautiful landscape, cities, and wealth ; together with its pure air, and genial clime, must have invited the polished Greeks in great numbers to visit the Crimea, who, doubtless, regarded this beautiful spot as a gem of the ocean.

6th. "That it *would be held as sacred or holy.*" We have seen that on the top of Mount Mithridates, "is a monument of Grecian idolatry, a rude chair cut out of the rock," where, probably, a heathen deity once sat enthroned ; while a hollow, resembling a sacrificial altar, is found hard by, where the smoking victim once bled to propitiate the idol god. This monument of idolatry stands out distinct, while all around is one chaotic mass.

But in these Crimean heights are found a JEWISH COLONY, who have dwelt secluded among these mountains for centuries. The period of their emigration is unknown ; but the purity of their lives, and the soundness of their faith, are an unexpected phenomena in the history of the Jewish people. There, in a region not unlike that of Jerusalem, they have a *Mount Zion* among the rocks of the Crimea, together with a spot answering in name, and situation, to their ancient burying-place—the Valley of Jehoshaphat. Here the wanderers of Israel have found rest and protection ; and while a full end has been made of the nations around them, they are preserved, a distinct, prosperous, and holy people, cleaving with deathless affection to their home in the mountain. Here their Patriarch, their Synagogues, and the copies of their Law, are found, uncorrupted by time, and tradition,—by idolatry and oppression ; and though they neither believe nor obey the gos-

pel of our Lord Jesus Christ, yet, they appear to follow the light they possess ; and are among the Jews, a “goodly,” pious people ; dwelling in what may be emphatically called “*the glorious holy mountain*,” or, as in the margin, the “*goodly mountain of delights of holiness*.”

Furthermore, this spot must be always “*held sacred*” by the Jewish nation, as the secluded home of their pious ancestors, through the long dispersions of their race, and as the only spot on the broad earth where a remnant of Israel worshipped the God of their Fathers in “*spirit and in truth*,” agreeably to the Law of Moses.

Nor can the nations of the Gentiles ever forget the last great struggle of the Mohammedan power ; how, in the “glorious” mountains of the Crimea, its standard sank in disgrace and ruin, and its Crescent waned to rise no more. As the fall of the great Anti-Christian powers East and West, *yet to come*, must be a memorable epoch in the history of the human race ; so the fall of the Turkish Mohammedan power, *now taking place*, must be ever memorable also ; and the mountains of the Crimea, where that power received its last great blow, will ever be regarded as “*sacred or holy*.”

HOW THE TURKISH STANDARD WAS PLANTED IN THE CRIMEA.

Having, as I think, demonstrated the Crimea to be “*the glorious holy mountain*,” “*between the seas*,” I shall now proceed to show, that thither the Turkish standard was borne, and their “*military camp planted*.”

It will be remembered, that we left Omar Pasha, (the commander of the Turkish forces on the Danube), reposing at Bulgaria, after having driven the Russians across the Pruth. The Austrians had entered the Principalities : while the French and English lay encamped at Varna. The cholera had broken out in the allied camp and fleet ; at Constantinople, at Gallipoli, and especially at Varna, this pestilence carried death and dismay into vessels of every flag ; till, according to the correspondent of the London *Times*, writing on the 19th from this place :—“Some British ships had a hundred on

the sick list at a time ; and two French ships lost over two hundred men each. In the allied camp, around Varna, the pestilential effluvia of the meadows and marshes of this "Valley of Death," (as the Turks call it), the troops wasted away by disease and discouragement, till a British regiment consisted of but three or four hundred weak, sickly men ; and those who had been the strongest, tottered under the weight of their knapsacks. As an instance : the royal guards, the flower of England, and the strongest troops in the world, were so reduced by disease, and a depressing climate, that in marching from Aladyn to Varna, a distance of ten miles, it took them two days, while others had to carry their knapsacks.

It was a melancholy sight to see the soldiers sitting in groups, pensively "watching the mournful processions which never ceased moving towards the spreading graveyards ;" or with listless step, and down-cast eye, slowly wandering on the shores of Varna, where every now and then their attention was arrested by the body of a sailor, buoyantly floating ashore, or the sight of a comrade half buried in the sand, a prey to dogs and vultures.

But, the Allies had resolved *if possible*, to effect a landing on the Crimea,—and to capture the stronghold of Sebastopol. On the arrival of this intelligence to the Allied camp, "the general despondency was turned to hope. Men who had been scarcely able to drag their weary limbs from tent to tent, gained almost instantaneous strength, and the voice of merriment, and the bustle of preparation, were once more heard, in a camp, which for weeks, had been sad and silent as the grave."

Early in September, 1854, the allied fleet embarked at Varna for the Crimea ; and rendezvoused at the Island of Serpents.

"Never had so large a fleet been brought together, and never had the power of steam been employed on so vast a scale. The sailing vessels were divided into squadrons or detachments ; two being allotted, with a few exceptions, to each merchant steamer, (which took them in tow). The whole were then formed into seven lines, the inner, or that nearest the coast bear-

ing the light division, the first division coming next, and the others following in their order. Beyond the infantry, were the cavalry and the transports with the heavy guns of the siege train. The grand reserve magazines were outside the whole. Each division was distinguished during the day by its flag, and at night by the number of lights at its mizzen. In addition, each vessel had the number of the regiment and the nature of the troops it bore, marked in large letters on her side. The *Agamemnon*, *Sanspareil*, *Diamond*, and the remainder of the squadron, under the immediate command of Sir Edmond Lyons, with the small steamers to be used for towing and disembarking the troops, kept the inshore station: whilst Admiral Dundas, with the rest of the fleet sailing outside the whole convoy, were to protect it to seaward from the enemy. To every division was, moreover, attached a steamer of war to render any assistance that might be needed."

The weather was fair, and the water smooth during the passage, and the voyage was accomplished in safety; and at daybreak on the 4th of September, the Allies arrived at the Crimea, off a place called the "Old Fort," twenty miles south of Eupatoria, and thirty north of Sebastopol. A detachment of the British and French fleets had previously surveyed the coast. On nearing it, the Admirals and Generals of the Allies, proceeded in three vessels to examine the western shores of the Crimea, with a view to find a suitable spot for landing the allied armies. The *Caradoc*, a swift vessel, approached so near the cliffs, as to be observed by the Russian officers, who, with their glasses, scanned the new comers. On perceiving this, the *English* officers took off their hats and bowed—a politeness which was immediately returned."

The coast south of Sebastopol was precipitous, and inaccessible, affording no suitable spot to land the troops, or safe anchorage for the fleets. It remained, therefore, to find a more eligible spot to the north of the town. In choosing a place for landing, two things were essential—a low, shelving beach, protected, as far as possible, from the prevailing winds, and an adequate supply of fresh water, not only at the point of disembarkation, but at regular intervals on the road to Sebastopol, during their projected march.

The town of Eupatoria, containing about eight thousand inhabitants, and but weakly defended, by a garrison of twelve thousand men, was chosen at first for the place of landing. The fleet anchored in the Bay, and the town surrendered; and was formally occupied two days after by five hundred marines.

On the 14th of September, twenty miles south of Eupatoria, the disembarkation commenced with vigor, and occupied three days before it was completed, owing to a swell of the sea, which impeded the operations of the troops. The French were engaged for nearly two hours disembarking troops, before the English had landed a single man. The French affirm "they got six thousand men on shore in twenty minutes,"—their small war steamers going much nearer the shore than the English vessels were allowed to go. Before eight o'clock A. M., the French had "*planted*" a flag-staff on the shore, and the tri-color was fluttering gaily in the wind. The French were thus the first to take possession of the Crimea. "Before nightfall, the British had landed twenty thousand infantry, thirty-six guns, and a large number of horses. The French had landed nearly the same number. Forty thousand armed men, with a powerful force of artillery, were thus thrown, in one day, upon a hostile coast, a fact unprecedented in history. The power of steam in effecting a sudden descent upon an enemy's country by sea, was fully established." In two days more, the disembarkation was complete, and sixty thousand troops were landed on the Crimea; consisting of twenty-seven thousand English, twenty-five thousand French, and eight thousand Turks, without any opposition from the Russians; and on Monday, the 18th, the allied armies were ready to march upon Sebastopol, and thus the words, "*he shall plant his tabernacles between the seas,*" began to receive their fulfillment.

This was a proud day in the annals of England; of the six hundred vessels of every class, composing the allied fleet in the Black Sea, the British flag floated at the mast-head of four hundred of them; while they bore to a hostile coast as brave an army as ever left the shores of Albion, to battle in a foreign land; and from the French army, Napoleon the 1st might have organized his IMPERIAL GUARD; while the Turks, victo-

rious from the Danube, were cool and determined in their country's cause.

At daybreak on the morning of the 19th, the order was given to march. The road to Sebastopol runs along the sea shore. Some lakes in the neighborhood approach the sea, and make the passage between very narrow. The road is crossed, too, by three rivers, of which the Alma is the second and the largest. This river passes between very high hills, and the slope towards it is very steep, and where it enters the sea, the cliffs are high, and exceedingly steep. The Russians had fortified these hills and cliffs, so as to command, with a numerous artillery, as well as small arms, the approach to their encampment, in every direction. They had, also, by felling of trees, obstructed the march of their assailants, so as to keep them longer under their fire. The Russian army under the command of Prince Menschikoff, was intrenched on the heights of the Alma, about two miles and a half from the sea, and consisted of from forty-five to fifty thousand men, with a hundred pieces of artillery. Here the Russian commander resolved to dispute the advance of the allied armies, and here he awaited with confidence their attack.

On the 19th, after fasting for ten hours, and languishing from thirst, fatigue, and disease, the allied army encamped for the night, on the left bank of a small stream called the Bulganac.

On the morning of the 20th, ere the day dawned, the allied camp was under arms. They were marshalled silently; no sound of bugles or drums broke the stillness, with the exception of the busy hum of voices that rose into the air, while the watch-fires lighted up the lines of the camp as though it were a great town. A thick haze covered the land, but was scattered by a light breeze. The sun rose in beauty, and its heat was tempered by soft zephyrs from the sea; but its evening rays were cast upon the mangled bodies of the dead and wounded, which fell by thousands at the battle of the Alma.

The allies advanced in three columns. The English on the left, and the French and Turks on the right, under cover of the fleet. The French were first on the march, and halted

about a mile from the Alma, for the advance of the English, who also halted as they came into line with their allies. The plan of the battle was formed, so as to enable the French and a Turkish division, in the first instance, to turn the Russian left, and gain the heights. The British were to force the key of the position on the hills in front, at the point of the bayonet; while the French completed their defeat on the upper ground, and if possible, cut off their retreat upon Sebastopol.

It was a fearful sight, to see the lofty cliffs, and slopes of the Alma, bristling with artillery and defying attack. Here and there a pathway led up the ravines, which had been furrowed by the winter rains. But who could drag artillery up these narrow precipitous tracks, while the guns which swept the approaches far exceeded in size those of the allies. Their position had been carefully chosen, and their range accurately fixed by marks known by the Russian gunners, who could thus open their deadly volleys upon the advancing lines of the allies. Across a part of the slope itself, was a trench of sufficient depth to protect the Russian marksmen, and to be an impediment to the assailants. Field-batteries occupied almost every eminence commanding the open ground, over which the attacking troops would have to advance. The banks of the river were steep, and sufficiently wooded to afford shelter to riflemen, who, concealed in the village and vineyards, poured an unceasing fire into the front ranks of the allies. The wooden bridge across the Alma, had been partly broken down, but the stream was in most places fordable. This position, ably defended, would have been impregnable; as it was, it proved a fearful task for the allies. But "the battle is not to the strong," for the Lord had given the Russians into the hands of their enemies.

About one o'clock, the battle commenced, by the French steamers inshore throwing shells up the heights, which dislodged a body of Russian riflemen that had formed on the cliffs. At the same time, the French, under General Bosquet, crossed the Alma, and carried the heights on the Russian left. The Zouaves, with inconceivable rapidity and agility, swarmed like ants up the almost perpendicular face of the cliffs, (that Prince Menschikoff had regarded as absolutely impas-

sable for goats), and formed on the heights ; they were speedily joined by other regiments of the French : they now carried a strong position of the Russians at the point of the bayonet. Here, while a French lieutenant, and a sergeant of the Zouaves, were triumphantly *planting* the French flag upon a half built tower, they both fell covered with wounds. "The Zouave had a monkey upon his shoulder, which, dying, he bequeathed to his company, and which has since shared all their dangers."

In the meantime, the British had advanced toward the Alma. The Russians set fire to the village of Bouliouk, and the smoke blew straight in the faces of the British soldiers. Under cover of the smoke the Russians opened a furious fire on the whole English line. The round shot whizzed in every direction, dashing the dust and sand into the faces of Lord Raglan and his staff ;—still the aged veteran waited patiently the development of the French attack, partly under cover of the burning village, and the trees of the river's bank. The halt of the English had been agreed on by the allied commanders, till the French had turned the Russian flank. An Aid-de-camp informed Lord Raglan that the French had crossed the Alma, but had not sufficiently established themselves to justify an attack. The infantry were, therefore, ordered to lie down, which they did, amid the plunging fire of the enemy ; while the British artillery poured forth an unceasing fire of shell, rockets, and round shot.

Marshal St. Arnaud, however, perceiving that fresh columns of infantry, and batteries of heavy artillery, were being brought against him, and fearing to be overpowered by a vast superiority of numbers, sent the most urgent requests to Lord Raglan to advance without further delay. "We are massacred," declared the French Aid-de-camp. The moment appeared critical. Regardless of the overwhelming masses of artillery in front, and no longer adhering to the original plan, the British commander gave the order to move forward. Suddenly the batteries on the slope, which had hitherto remained silent, poured forth their deadly fire. The marksmen behind the walls, and in the vineyards, opened at the same time upon the approaching lines, but were soon driven over the river.

"Forward!" cried Sir George Brown. Instantly passing through a fearful shower of round, case-shot, and shell,—they dashed into the Alma, and "floundered" through its waters, which were literally torn into foam by the deadly hail. Lord Raglan, at the head of his staff, crossed the ford unhurt, and led his men to the charge through the vineyards, and up the ascent, while three of his staff fell by his side. Though severely checked by the unevenness of the ground, the smoke of the burning village, and the fierce fire of the Russian batteries; yet onward they went. Foremost, on a white horse, rode Sir George Brown, cheering his men. Down went the veteran in a cloud of dust in front of the battery. The men halted for a moment, thinking they had lost their leader—but the old hero sprang to his feet, shouting to his men: "Twenty-third, I'm all right! Be sure I'll remember this day." The troops again moved on, amid terrible carnage, up to the mouth of the cannon, some leaping into the battery; but the fire from the guns behind it, drove them back in disorder. The Russians, encouraged by this success, sprang over their guns, and with the bayonet rushed down the declivity upon the retreating crowd. For an instant the contest seemed doubtful! The Guards, who were advancing to their support, were ordered to retreat—when Sir Colin Campbell urged their immediate advance. The advice was fortunately followed, and the Guards again moved with steady step and dauntless courage up the steep ascent.

Sir Colin, himself, led his gallant Highlanders to the charge amid the shrill notes of the bagpipes; their strange costume, and steady, determined advance, appear to have struck terror into the enemy. They reached, with comparatively little loss, the right flank of the redoubt. At the same time, the Guards advanced with equal determination up the slope. Volleys of grape and musketry were opened upon them; but they did not return the enemy's fire until within a hundred yards, when, after discharging their pieces with terrible effect, they rushed with the bayonet upon the redoubt. The Russians recoiled before the charge, and seeing the Highland brigade on their flank, they hastily abandoned the earthwork, leaving, however, two guns as trophies in their hands. A short strug-

gle took place, and the Guards remained the victors amidst a heap of slain.

Meanwhile the Second Division, on the left, under Sir De Lacy Evans, steadily advanced on the Russian right flank, while the right wing of the division formed into line with the victorious Guards. With fresh ardor they again pressed forward. Two massive squares of Russian infantry still remained unshaken on the high ground above them, and seemed to present an unmovable barrier against the advance of the English troops. Lord Raglan saw the impending danger, and asked an artillery officer, if it would be possible to bring a couple of guns to bear upon the Russian squares. The reply was, "Yes." Accordingly two guns were speedily brought to a commanding ridge near which he stood—the shot plowed through the dense ranks; they soon began to waver, and in a few moments more, were scattered far and wide over the hill-side, leaving behind them six or seven distinct lines of dead. The second mass gave way before the advancing Highlanders. Sir Colin Campbell had his horse shot under him, while shouting to his men to enter the redoubt *before the Guards*. Far ahead of his men the old hero shouted, "We'll hae nane but Highland bonnets here;" his men, together with the Guards, rushed into the battery;—the British gained the heights. The French had driven the Russians from every part of the heights to the right. A deep valley, running up far inland from the sea, prevented the Russian left retiring without making a considerable circuit and mingling with the centre, thus adding to the disorder. The French batteries opened relentlessly upon the flying masses. A scene of terrible confusion—a complete rout, rather than a retreat—now ensued; the Russians threw away their arms and knapsacks, left their ranks, and sought safety in flight. The British Horse Artillery followed, firing into them again and again as they came within range of its murderous fire. The Russian cavalry attempted to check the advance of the British, but could only cover a disorderly retreat. The Allied Artillery being unsupported by cavalry, was compelled to return, and, by about four o'clock the last gun reechoed in the distance. Thus in three hours, the Allies had carried a

position that the Russian general boasted he could hold at least three weeks, against the whole force of the enemy.

The loss of the Russians in killed, wounded and prisoners, may be set down at from six to eight thousand men, with two generals ; the English lost two thousand one hundred and ninety-six ; the French one thousand four hundred ; the Turks were not engaged in the battle. The whole Russian force engaged was about forty thousand ; that of the Allies about fifty thousand—though but a part of both armies came into action. To account for the heavy loss of the English, it should be remembered, they were to attack the Russian centre, a position of great strength, and defended by a redoubt armed with heavy guns from Sebastopol, “ of a calibre rarely seen in the field. It was in advance of, and within this earth-work, that the fiercest struggle of the day took place ; it was before it that three British regiments were nearly destroyed ; and it was above and below it, that there lay a heap of dead and wounded—a mingled mass of English and Russians—which, perhaps, had never been witnessed by the oldest warrior, within so small a space.”

Scarcely had the battle ended before the French began to care for and remove their wounded, and ere night fell, none remained on the field. Officers of every rank aided in this sacred duty ; nor did General Canrobert, although himself wounded, neglect it, while the priests attached to the army ministered to the dying. Not so the English, the greater part of whom lay all night, and some two days and nights, weltering in agony and blood.

It was a terrible sight to witness the field of battle on the following morning. It would appear, the Russian wounded expected to be murdered by the Allies. It is certain, the Turks killed several of them, while they shouted “ *Sinope* ;” and that some of the Russian wounded fired at the English, while in the very act of relieving their misery ! For the sake of humanity we would hope these cases rare ; while an extract from a British soldier, shows that there were at least some, among the Russian wounded, that were not insensible to kindness, even from the hand of an enemy.

“ Nothing could exceed the attention of the English soldiers

to their wounded foes, and on the other hand, it was delightful to witness the tearful gratitude of the latter for such attention. After forty-eight hours I found the Russians in the field, still groaning from their wounds. As our men were to be attended to first, these were necessarily left, with legs, arms, and breast shot away, during cold nights and burning days, without care or dressing. Many a flask of brandy and water did I expend in relieving their terrible thirst ; and how my heart did bleed, when around the necks of every one of these soldiers I found the Cross, and Virgin, and Child. When I relieved them they expressed their gratitude, first to God, by kissing the cross, and apparently saying a short prayer, then by holding my hand to their lips, and pressing it to their hearts, until my feelings could bear it no further, and I longed for some private spot where I could sit down and weep."

But why did not the Allies follow up their advantage, and pursue the panic-stricken Russians ; as such was the dread, that had seized them, that on the night after the battle, a false alarm that the Allies were advancing being spread ; they precipitately fled from Katcha, where they had bivouacked, leaving their guns behind them ; nor did their fears subside until they were within the walls of Sebastopol ? It is impossible to say what might have been the result if the Allies had followed up their success—perhaps the total destruction of the Russian army, and the immediate capture of Sebastopol. The reasons assigned for not continuing the pursuit, were, the want of cavalry ; the exhausted state of the men ; and the late hour of the day. And, 1st. The want of cavalry was undoubtedly much felt, and might have rendered the pursuit less rapid, but none the less efficient. 2d. The exhausted state of the men could only apply to those who had been engaged ; but nearly twenty-five thousand men had taken no part in the action ; the cavalry had been nearly inactive ; the whole had been held as a reserve ; and might have been easily thrown upon the retreating Russians. 3d. The late hour of the day. The rout commenced soon after three o'clock P. M., some hours before sunset ; affording the French *sufficient time* to carry *all* their wounded from the

field, and might have told fearfully, at least upon the Russian rear, before the sun went down. Besides Lord Raglan could not have forgotten the field of Waterloo, (for he was there), and the disastrous retreat of the French while pursued all night by the Prussians under Blucher. It is said that some of the most distinguished officers in both armies were in favor of an immediate pursuit. Indeed, humanly speaking, it is utterly inconceivable why the Allies did not order the pursuit!

But the God of battles had decreed that thus it should be. The Turkish standard, and military tent *was to be* "*planted between the seas, in the mountain*" of the Alma! Had the Russians held the Alma for three or four weeks, the winter would have set in, and the allied army might have been ruined, as this was their only road to Sebastopol. Had the allied army followed the retreating Russians, they would not then have pitched their tents, or "*planted their tabernacles*" on the heights of the Alma—as it was, the combined armies pitched their tents on its summit—the French Marshal actually pitching his tent on the *very spot* occupied by that of Prince Menschikoff the morning before, in all the pride of imaginary power! Thus the Lord had delivered into their hands, *the key*, that opened the road to Sebastopol; henceforth their power became consolidated or "*planted*," and the progress of the war proves the prophetic record true.

The allied armies were detained for two days on the Alma after the battle. Marshal St. Arnaud proposed to advance on the 22d; but the British dead were still unburied, and the wounded as yet not moved to the ships. It was only late on the second day that they had all been brought to the sea shore. Numbers of the Russian dead were hastily buried, one thousand lay together in one grave: they were thrown into the ditch of the redoubt, and the earth thrown back on them; in some places they literally lay in heaps, as they had fallen, and the earth was thrown over them,—forming a mound,—while seven hundred Russians lay wounded on the field, when the allies resumed their march. How strange, that the enemy of mankind should throw around these horrors a halo of glory.

CELEBRATED FLANK MARCH.

Early on the 23d, the allied armies *struck their tents*, and commenced their onward march. The cholera had again broken out in the British ranks. "Lord Raglan desired to march in one day to the Belbek ; but Marshal St. Arnaud now objected. The armies, therefore, halted on the Katcha," a small, but rapid rivulet, whose banks resemble those of the Alma, and runs through a beautiful valley of the same name. On the following day, the armies encamped on the left bank of the Belbek ; this river is about six miles from the Katcha.

It was the intention of the allies to invest and attack the forts which protected Sebastopol on the north. They hoped, by regular approaches, and the aid of their fleets, to take the Star Fort, the only really formidable obstacle ; which, once in the hands of the allies, would enable them to command the town and defenses on the other side of the harbor, whilst they could interrupt the approaches of convoys and reinforcements by the high road from Odessa. On the southern side, no check whatever could be placed on the relief and provisioning of the town ; and should the town and its defenses be taken, they would still be commanded by the ships of the fleet, and the batteries on the northern side.

The Allied armies had intended to land the siege *material* at the mouth of the Belbek, with the view to commence the attack on the north. But the Russians had constructed a fortified work, so as to prevent the vessels and transports from approaching the river—besides, " Marshal St. Arnaud, declared that his troops could not encamp on the left bank of the Belbek, so as to be in a position to open regular approaches, without being exposed to the fire of the Russian batteries which commanded the river. For similar reasons the fleet would have had to remain off the Katcha, and to disembark on an exposed coast the stores and siege train. Unfavorable weather might at any time prevent communication with the ships, and the distance was considerable between the point of disembarkation and the lines of the besieging army"—the road, which was constantly exposed to an attack of an army in the allied rear, could not be defended, as the allies had no

troops to protect it. On the opposite side of Sebastopol, comparative safe anchorage was to be found in the deep inlet of Balaklava on the southern coast, and in those bays which indent Cape Chersonese. It was thought the city was weakly defended on the south, and that it was possible to take it by an *assault*; and should an immediate assault be thought inadvisable, the nature of the country was such as to afford the allies a secure position, easily defended against a flank attack. The allied commanders were *evidently in a dilemma*; their governments had *undertaken the task of capturing the stronghold of Sebastopol with a force far too small for the work*, and which was defended by an enemy, numerically as strong as themselves.

In this state of affairs, it was resolved, by a flank march to the left, to go round Sebastopol, and seize on the town and port of Balaklava. By these means the effect of the batteries would be lost, and the allies would secure a new *base* of operations against the south side of the harbor.

The celebrated flank march having been resolved upon, was executed with much skill and courage. It was a bold and hazardous undertaking, through a difficult and unknown country—through deep ravines and thick woods—over precipitous hills, only crossed by mountain tracks. But the army marched through jungle and forest, with little interruption, save falling in with the rear of Prince Menschikoff's army, which, after the battle of the Alma, had retired to the south of Sebastopol, (occupying, probably, the very ground where the allies afterwards pitched their tents), supposing the allies were in sufficient force to invest the city on the north, and to cut off the reinforcements and supplies he expected from that quarter. The Russian commander reckoned upon reaching Simferopol, as the allies did Balaklava,—*unperceived*,—and from thence, when sufficiently strengthened, threatening the allied rear, and compelling them to raise the siege.

The British army appeared on the heights that overlooked Balaklava, just at the time Sir E. Lyon's ship, the *Agamemnon*, reached the mouth of the harbor. The army, and the fleet, had met again, to the great joy of both! "During the march from the Belbek, Marshal St. Arnaud, overcome by ill-

ness, and long and acute sufferings, resigned the command of the French army to General Canrobert, and died a few days after, on his passage to Constantinople."

Balaklava, which now became the principal base of operations to the allies, is the Symbolon Limen of Strabo, (p. 308) probably the (Good Port) of Pomponius Mela (ii. 1), and in more modern times the Tshembale, and subsequently the Cembalo, or *Bella-chiave* of its Genoese conquerors : *whence its present name*.* The harbor of Balaklava is probably the most perfect, and safe, of its size, in the world. Its entrance is difficult for large vessels, owing to an abrupt turn at its mouth. The passage to the port is between perpendicular cliffs, rising eight hundred feet high on either hand, and appearing to arch over the entrance, which is only wide enough to allow the passage of one ship at a time. Overhanging the sea, on an almost inaccessible height, commanding the mouth of the harbor, are the ruined walls and towers of an ancient Genoese castle; the rocky substructure on which it stands, is excavated into spacious magazines and other apartments, all with stuccoed sides. In the plain below, are the ruins of churches, and mosques, which indicate the former opulence of the port.

Entering the harbor, you find yourself in a land-locked, tideless haven, still as a pond, three-quarters of a mile in length, by three hundred and fifty yards wide, and nowhere less than six fathoms deep, so that every square foot of its surface is available for ships of the greatest burden. It is surrounded by high and rugged hills. Upon their very foot, on the eastern side of this singular inlet, stands the modern town.

The only access to Balaklava, from the land side, is at the inner end of the bay, through a break in the surrounding hills, which gradually opens out into an extensive valley, about three miles long by about two broad. It was in this valley that the most serious part of the battle of Balaklava took place. Through this valley runs the road to the Tchernaya, and Mackenzie's Farm, by which the allies advanced to Balaklava; and which, on the other side of the Tchernaya, enters deep gorges in the mountains. On the side next the sea, this valley is bounded by a line of hills stretching from Balaklava to

* See Penny Encyclopedia, Article Balaklava.

Inkerman, and along the summit of which runs the road to Sebastopol. Another road in the opposite direction conducts to the valley of Baider, the most fertile district of the Crimea.

Catharine II^d. of Russia, placed two thousand Albanians and Greeks in Balaklava, to aid her in her designs upon Turkey. But the Allies found the place but feebly defended by a small garrison of about sixty men, with a few guns, that defended a dilapidated fort. It soon became a busy place ; from fifty to a hundred British war-ships and transports were constantly at anchor during the war, landing the siege-guns, stores, and provisions of all kinds.

A new, and to a certain extent, a sure base of operations had been secured for the allied armies. During the following day, (September 27th), the French and English battalions took up their position on the heights above Sebastopol, and in the valley to the north of Balaklava. *Had the French still kept their original station on the British right, they would, now that they had faced round, have been inland ;* but, as General Canrobert was desirous that his troops should rest on the sea, the English still maintained the place of danger and of military honor. As the harbor of Balaklava was too small for the disembarkation of the supplies and siege-trains for the two armies, the French chose for that purpose Kamisch Bay, a deep inlet in Cape Chersonese, more spacious and convenient than that of Balaklava, but completely exposed to northerly winds. A heavy sea setting into it, would cause great damage to the shipping collected there.*

No time was lost before the heights were ascended, and the city reconnoitered. It was found that scarcely any preparations had been made on the south side to receive an enemy. With a few exceptions, there were on the land side, neither wall, ditch, battery, nor other defense. The inhabitants were completely taken by surprise. The town was filled with the inhabitants of the surrounding villages, who had been driven in by the Russian troops.

“ On the appearance of the allied armies on the heights, a panic prevailed in Sebastopol. Steamers and boats of every description were seen coming to and fro in the harbor : long

* See London Quarterly, January, 1855 ; page 118.

lines of carts, carriages, ladies on horseback, and a crowd of persons on foot, were observed hurrying along the road leading into the interior. Property of every kind was hurriedly removed from the town." "Almost every deserter and prisoner who has since fallen into our hands," says the same author, "declare, that had the allies at once entered the place, little or no defense would have been attempted, and that the inhabitants were utterly at a loss to account for our inaction." Several of the ablest and most experienced officers in the British and French armies, thought that an immediate assault would be successful, and would be attended with comparative small loss; notwithstanding, other councils prevailed—and the city that would doubtless have fallen by a combined attack, long defied the valor and energies of the Allies. But had Sebastopol been thus taken by storm, we should have been at a loss to discover the force and import of these words of the Prophet, "*he shall plant the tabernacles of his palace between the seas in the glorious holy mountain:*" as it was, the long and bloody struggle between the contending nations, proved the Ottoman power was "*planted,*" and *settled*, in the *Crimea*, and all the legions of Russia could not *pluck it up*.

SEBASTOPOL (or Aktiar) is situated on the southern point of the Crimea, which puts out into the Black Sea, and is distant from Odessa one hundred and ninety-two miles; from Varna two hundred and ninety-two; and from Constantinople three hundred and forty-three. It is a modern town, its site having been occupied by a few straggling huts till the latter end of the eighteenth century. Catharine II. perceived its natural advantages as a naval post. The first stone was laid in 1780, from which period it has rapidly increased in strength and importance; especially under the reign of Nicholas.

The port of Sebastopol consists of a bay running in a south-easterly direction, about four miles long, and a mile wide at the entrance, diminishing to four hundred yards at the end, where the Tchernaya or Black River, empties itself. About midway, the great bay narrows very considerably, then widening again, forms what is called the inner bay. On the southern

coast of this bay are the commercial, military, and careening harbors, the quarantine harbor being outside the entrance,—all these taking a southerly direction, and having deep water.

The military harbor is the largest, being about a mile and a half long by four hundred yards wide, and is completely land-locked on every side. Here it is that the Black Sea fleet was moored in the winter—the largest ships being able to lie with all their stores on board close to the quays. The small harbor which contained the naval arsenal and docks, is on the eastern side of the military harbor, near the entrance.

The port was defended to the south by six principal batteries and fortresses, each mounting from fifty to one hundred and ninety guns ; on the north, by four, having from eighteen to one hundred and twenty pieces each ; besides these, there were many smaller batteries.

The fortresses were built on the casemate principle, three of them having three tiers of guns, and a fourth two tiers. Fort St. Nicholas was the largest, and mounted about one hundred and ninety guns. It was built of white limestone ; a fine sound stone, which becomes hard, and is very durable, the same material being used for all the other forts. Between every two casemates were furnaces for heating shot red hot. The calibre of the guns was in general, eight inches, capable of throwing shells or sixty-eight pound solid shot.

As a means of defense to Sebastopol, the Russian fleet must not be overlooked. There were in the military harbor twelve line-of-battle ships, eight frigates, and seven corvettes, comprising the Black Sea fleet, independent of steamers.

Sebastopol is admirably adapted by nature for a strong position toward the sea, and was skillfully improved so as to make it a formidable place in that direction.

The city is situated on the point of land between the commercial and military harbors, which rises gradually from the water's edge to an elevation of two hundred feet ; and contained, including the military and marines, about forty thousand inhabitants. It is more than a mile in length, and its greatest width is about three-quarters of a mile. The streets entering the open steppe on the south, run in parallel lines from north to south, and are intersected by others from east to

west. The public buildings are fine, and the houses being of limestone, have a substantial appearance.

Sebastopol was held exclusively as a military and naval position ; here, commerce did not exist ; the only articles imported by sea were materials of war, and provisions for the inhabitants, and garrison.

On the eastern side of the military harbor, opposite to the town, was a line of buildings consisting of barracks, some store-houses, and a large naval hospital.

But the principal work was the dry-docks, built under the superintendence of Colonel Upton, under immense engineering-difficulties. They consisted of a great fitting basin, into which open five dry-docks—three at the end, and one on each side of the entrance canal. As there is no tide, these docks were above the level of the sea, and the ships were floated into them by locks, of which there were three ; having a rise of ten feet each. To supply the basin, and thence the canal, the water was brought *eleven miles* by a beautiful aqueduct of stone, into which the Black River had been turned beyond Inkerman. This passed at one part through an excavated tunnel nine hundred feet long, which was constructed on arches in five or six other places. To form a great reservoir, and thus to insure a constant supply of water, an enormous dike of stone, like those of the pools of Solomon, near Bethlehem, was built across a mountain gorge, but on a much more stupendous scale. In a word, no expense was spared to render Sebastopol invulnerable.*

The country around Sebastopol, sinks gradually down, in a succession of ridges from the position occupied by the Allied army, to the town : but for nearly a third of a mile, immediately in front of the town, the ground is quite flat, the ridges there having long ago been leveled by the Russians, in order to give no cover to an attacking force. There is a circuit of five or six hundred yards of level ground immediately around the town, and it was beyond this radius that the Russians threw up their new works, erecting strong redoubts on several elevated positions. The Allies had to open their trenches at the distance of a mile from the body of the place, although

* See Scott's Book on the Black Sea and the Crimea.

within one hundred and twenty yards of the Russian batteries.

It was three weeks from the time the Allies took possession of the heights till their batteries were completed. This was owing chiefly to the difficulties of landing the heavy guns and siege-trains, and getting them up the heights to the British camp. A thousand English sailors were landed to work the heavy guns, and aid in the siege. These tars volunteered to "*fast it along*," and they literally did so, tying ropes to them, and dragging them over the hills. An iron gun, eleven feet long, and weighing one hundred and thirteen cwts., seemed nothing to them. "I have seen," says the correspondent of the *Morning Herald*, (a British newspaper), "fourteen horses, and and all the apparatus of artillery, barely moving a gun, which fifty sailors have dragged after them at a trot." Another correspondent says, that the sailors worked with such zeal in drawing up the guns, that on more than one occasion they set an axle-tree on fire.

In the meantime, the Russians were making unparalleled exertions to redeem the error they had committed in neglecting to defend the southern part of the town. Men, women, and children, were observed working in crowds night and day, in throwing up a vast exterior line of earthen redoubts and intrenchments, and in covering the front of their stone works with earth. Among other works, the celebrated "Redan" was erected. Every day fresh earth-works were thrown up, and additional guns of heavy calibre placed in position.

For the information of the general reader, I shall briefly explain the progressive operations of a siege. The first object to be gained is the opening of the trenches—that is, to establish a body of troops in a protected position within a certain distance of the place to be attacked. The trench is a sort of ditch, or rather, sunken road, running parallel to the enemy's fortifications, and of sufficient width to admit the passage of troops and guns along it at pleasure. The excavated earth is thrown up on the side of the trench toward the town or fortress, and forms a bank or parapet for the further protection of the troops in the trench. At a certain point of the covered road, batteries are constructed, which open upon the fortifications of the enemy; and when sufficient advantage has

been obtained through their fire, a second trench is opened, not in a direct line, but by a zigzag tacking up, toward the fort, which is opened at a shorter distance, and armed with fresh batteries, which go to work as before. This operation is several times repeated, and the approaches are pushed forward by means of successive parallels until they are carried up to the very walls of the town or fortress, which, by that time, have generally been breached or battered down, at this point by the besieger's guns. Then the assault follows. Strong columns of troops advance from their covered road, rush through the breach, and take the town.

The best chances of the besieged consist of natural obstacles, where such exist. Thus the ground may be so rocky as to prevent the digging of the trenches: or, as is often the case in Flanders, so exposed to inundations at the command of the garrison, that the trenches may at any time be flooded, and the besiegers swamped at their post. Again, if, as at Sebastopol, the garrison is very strong, it may make successful sorties, fill up the trenches opened by the enemy, spike their guns, and greatly delay the approach of the batteries to the walls of the town. In the absence, however, of such impediments, it is maintained by military men, that any place, however strongly fortified, must ultimately fall. In some instances, where the garrison is very numerous or desperate, the besieged will resort to close fighting, and defend every street and house inch by inch. To avoid this, the approaches are sometimes carried right through the battered wall, and into the town itself, and no assault made. This latter movement, it is presumed, was the one that the Allied generals desired to adopt.

According to all precedent, an open town like Sebastopol on the south, must have easily fallen by regular approaches. And had the Russians kept within the city, and defended themselves as best they could after the usual practice in such cases, there can be little doubt that Sebastopol would have soon fared the usual fate of other cities;—that is, surrendered after a certain number of days. But General Todleben, a young Russian officer, who had risen to rank by merit, at once set to work to put in practice the lessons learned at

Silistria and Bomarsund, of which he had grasped the significance ; and determined to try, if a little boldness and originality might not enable the place to make a better defense than at first sight seemed possible. He accordingly abandoned the principles of defense universally observed for the last two hundred years, and turned the tables on the attack ; thus establishing a new era in the art of war. He accordingly advanced from the town to within one hundred and twenty yards of the Allied lines, (which were a mile from the body of the place), where he erected strong redoubts on several elevated positions, throwing up numerous works in the intervening space between the town and the allied lines.

The massive batteries of Bomarsund had been found to be no match for the allied fleet ; several Russian ships, therefore, were now sunk at the mouth of the harbor, to prevent the near approach of the enemy's ships, their guns and powder were probably taken out ; which supplied, at least, one thousand pieces ; to construct the earthen batteries. The arsenal itself must have contained from three to four thousand guns. Great Britain has never less than four or five thousand at Portsmouth, and generally about twenty-four thousand at Woolwich. So that we may safely calculate on Russia's having some three or four thousand in her great southern arsenal. Powder, shot, and shell, were stored up in abundance at Sebastopol, while fresh supplies were constantly brought up from the rear. At the last bombardment the allies had not over eight hundred guns into position ; so that the Russians could have fought them on equal terms, and renewed the fight ten times over, as the supply of *material* was practically unlimited. But their strength had departed from them, and God had given the Russian *stronghold* into the hands of their enemies.

FIRST BOMBARDMENT.

The Allies commenced digging their trenches on the 10th ; and on the 17th of October, the allied works were ready to open fire. At half past six A. M., the expected signal of three rockets ascending from the French lines, was answered

by a simultaneous fire along the whole allied line of one hundred and twenty-six guns ; which were answered by over two hundred Russian. The earth seemed to tremble with the deafening thunder of the deadly volleys ; while every now and again the sharp report of the Lancaster guns was distinctly heard, like the crack of a rifle, among muskets, while their balls pierced the air with a noise and regular beat, resembling the passage of a rapid express train, a few yards distant ; this greatly amused the men, who gave it the name of the “ express train ;”—from its peculiar deafening noise, the ball could be distinctly traced by the ear, to the spot where it struck, when stone or earth alike went down before it.

As the morning breeze arose and drew aside the curtain of smoke ; it now appeared, that in the extent of earthwork batteries *thrown up since the siege begun*, the Russians had immensely surpassed their besiegers ; fresh batteries were unmasked one after another, often in places totally unexpected, and the allied generals were completely taken by surprise, at the magnitude of the defenses. It is true, one of the Lancaster guns had nearly demolished the Round Tower, and silenced its guns, but the *earth-works* in front, which the allies had despised, still poured forth their deadly fire. It was evident the French were fighting at a disadvantage, and were terribly galled in flank, by a ten gun battery. About nine o'clock the fire of this battery blew up one of the French magazines, killing and wounding about fifty men, and blowing the earth-work to atoms. The French fire slackened, and by ten o'clock had nearly ceased.

About noon, the allied fleet drew up in a line across the harbor, and opened their fire upon the sea-ward defenses of the place. But being nearly two thousand yards from the forts, their fire produced but little effect, and at night they withdrew from the contest crippled, and disappointed.

About half past one, another French magazine blew up, destroying twenty tons of powder, a battery of sixteen guns, and nearly all the men that manned them. Soon after, a red hot shot from the Russian three-decker, the Twelve Apostles, struck a powder wagon in an English battery, which exploded, killing one or two men, but leaving the battery uninjured.

The Russians cheered as before, thinking the same injury had been done, as previously to the French. "While they were still cheering, a shell from the Lancaster gun lodged in the powder magazine of the redoubt in front of the Redan; suddenly a white livid flame shot high into the air, followed by a report that made the earth tremble, in the allied lines, and the next minute, its garrison of hundreds, blown to atoms, were discovered strewing the ground to a distance around." "In the midst of a dense volume of smoke and sparks," says an eye witness, "which resembled a water-spout ascending to the clouds, were visible to the naked eye, arms, legs, trunks, and heads, of the Russian warriors, mingled with cannons, wheels, and every object of military warfare, and, indeed, every living thing it contained." The Russians soon recovered from the shock, and resumed their fire with undiminished energy. As the evening closed in, the fire slackened, and at night it altogether ceased.

Such were the incidents of the combined attack, of the 17th, on Sebastopol. It appeared evident the town could not *now* be carried by an assault, and that a long and difficult siege was before them. It was the purpose of God that Sebastopol should not easily fall, but that the Allied *camp* should be "*planted*" on its neighboring heights; language that implies a painful siege, and the growing stability of the Ottoman power.

By the morning of the 18th, the Russians had repaired the damages their works had sustained, and erected, with sand-bags, new batteries on other commanding positions. The batteries of the French being silent, the Russian fire was directed against the British trenches. On the 19th, the French having repaired all their batteries, again opened their fire: but one of their magazines was blown up, their guns dismounted, and their batteries again silenced, before two o'clock. The fire of the British was unabated, and though they threw at times, one hundred shot and shell a minute, they produced little or no effect upon the Russian intrenchments. "The instant a shot or shell struck their works the hole was filled up with sand-bags; so that the besieged built up as fast as the besiegers knocked down."

One feature in this memorable siege, was the great use made of riflemen by the besieging force. Every day parties of these men went out from the allied lines, and lay under cover, among the loose large stones, about one thousand yards in advance of the batteries, and within two hundred yards of the Russian earth-works ; where they greatly annoyed the enemy. One of these men crawled up close to a battery, under shelter of a bridge. "There he lay on his back and loaded, turning over to fire, until after killing eleven men, a party of Russians rushed out, and as he fled, shot him down."

The terrible fire continued, both parties probably discharging, on an average, one hundred thousand shot and shell a day, exclusive of night firing. "So went on," says a British officer, "day and night, ceaselessly, this unparalleled bombardment—a cataract of war, a Niagara of all dread sounds, whose ceaseless booming was heard for long miles around. Ship after ship, nearing the Crimean shores, heard from afar that dull, heavy sound, and all eyes were strained to catch sight of the dread scene, of that valley, where the battle of Europe was being fought, where the cannon were ever sounding, and the fire was not quenched."

While the Allies were laying siege to Sebastopol, the Russians attempted to besiege them. Early on the morning of the 25th of October, a Russian force under General Liprandi, consisting of twenty thousand infantry, supported by masses of cavalry, and artillery, cautiously approached the British position at Balaklava ; they soon carried three redoubts, manned by a few Turks, whose numbers were too small to defend so extensive and advanced a position.

A body of three or four thousand Russian cavalry now advanced, with the intention of piercing through the British line, before reinforcements could arrive from before Sebastopol. But they were met and cut to pieces by the British cavalry. Says the correspondent of the *London Times* : "The Russians advanced down the hill at a slow canter, which they changed to a trot, and at last nearly halted. Their first line was at least double the length of ours—it was three times as deep. Behind them was a similar line, equally strong and compact." The Scots Grays, and Enniskillen Dragoons,

charged furiously through the first line. With swords dripping with blood, these singular troops in a few moments, cut their way through the centre of the second line—and the gray horses, and red coats, were seen emerging from the rear of the second Russian mass. The first line of Russians that had been severed and smashed, were closing in upon the British rear : when suddenly the second line of the British cavalry rushed upon the disordered remnant of the first line, cutting them down like “men of pasteboard,” then, dashing on the second body, now wavering by the charge of the Grays and Enniskillens, they were completely routed. Thus, in less than five minutes, was this body of Russian cavalry routed by the onslaught of a British squadron, scarcely one-third their number !

The crisis was past, the Russians had failed to pierce the British centre ;—British and French troops were arriving from before Sebastopol, and forming in the plain ; the Russians were falling back, and concentrating their forces, relinquishing all the captured redoubts save one. The fight seemed over ; when an unlucky mistake, the precise origin of which is still shrouded in mystery, gave rise to a heroic but disastrous exploit, now known as the “*charge of the six hundred.*”

It would appear, that as the British commander was watching the progress of the battle from a neighboring eminence, the withdrawal of the Russians from the third redoubt, and an apparent movement in the next, led Lord Raglan to believe that the Russians were removing the captured guns. “The Earl of Lucan was desired to advance rapidly, follow the enemy in their retreat, and try to prevent them from effecting their object. In the meantime, the Russians had time to form on their own ground, with artillery in front and upon their flanks. From some misconception of the instructions to advance, the lieutenant-general considered that he was bound to attack, at all hazards.”* The order in question was confided to Captain Nolan, of the 15th Hussars, to take to Lord Lucan. Captain Nolan was wounded in carrying the dispatch, and in the mental confusion following such an event, may have omit-

* See Lord Raglan's Dispatch of October 28th.

ted to deliver *a part* of his instructions ; and as he fell in the terrible charge, *his defense* cannot be heard.

But ere the Earl of Lucan had received the order to advance and prevent the removal of the captured guns, the Russians had again formed in front, a dark mass of cavalry and infantry supporting his heavy artillery. The main body of the Russian army was drawn up in order of battle at the bottom of the valley. Considerably in advance of it, and crossing their fire, were the batteries in the first two redoubts, and that on the Tchernaya ridge. The steep sides of the hills were thick with riflemen, supported by columns of infantry. It was through this deadly approach, and in the face of an overwhelming mass of Russians, the Earl of Lucan ordered the Earl of Cardigan to advance with a brigade of light cavalry, estimated at from six to eight hundred sabres. Lord Lucan reluctantly transmitted the order, and the Earl of Cardigan prudently remonstrated against it ; but both, with their devoted men, prepared to perform their duty.

Forming in two lines, the British cavalry advanced, (quickening their pace as they neared the enemy) "into the valley of death." Calm, and unflinching they advanced, while those that looked down upon the scene, watched them with breathless anxiety, as men who were hastening to sure destruction. Suddenly, at the distance of one thousand two hundred yards, thirty Russian cannon simultaneously opened upon them, cutting fearful gaps through their ranks, and scattering the wounded and riderless horses across the plain. The first rank was broken ; Lord Cardigan's horse was shot under him, and he was himself wounded. Captain Nolan was shot in the breast, and uttering a shriek of agony and despair, instantly expired on the back of his horse, which turned and galloped back, with its dead rider still rigidly fixed in his seat ; a trooper caught and held the horse, and he fell to the ground. The second rank closed with the first—onward they went, through the fire and smoke ; soon their flashing sabres were seen cutting down the gunners in the batteries. They next cut their way through a mass of Russian cavalry, throwing them into confusion—then breaking through a column of infantry, and scattering them like chaff, when they

"wheeled about." The Russians had rallied again, and formed *four deep* in front of the charging horse, while a mass of lancers descended into their rear. But nothing daunted, the heroic band charged again through the gathering forces of the enemy; repassed the guns, and closed in desperate contest with the Russian lancers on the other side.

They were cutting their way through the columns that enveloped them, when the Russian artillerymen, returning to the guns behind, sent a deadly shower of grape into the fighting mass of horsemen, mingling friend and foe in one common ruin. While the batteries were firing at the retiring cavalry, a body of French charged the battery on the left of the valley, and cut down the men at their guns, thus saving the remnant that returned from that fatal attack. The British charge lasted barely half-an-hour, and but one hundred and ninety-eight, out of six or eight hundred, returned to the British lines.

Thus closed the operations of this bloody day. The Russians withdrew their forces from the heights, and did not carry out their threatened attack on Balaklava; the British abandoned the outer line of defenses, and strengthened the vicinity of Balaklava by additional troops, and earth-works.

With a few thoughts on this heroic charge, we will dismiss the subject. And first, it is true, that a regiment of British cavalry threw themselves, sword in hand, before a fearful battery of thirty guns, skillfully planted, and fearfully efficient; while their path was raked by cross-fires, and defended by the main body of Liprandi's corps! It is equally true, that "they did not draw bridle until no enemy was left before them!" Thus presenting the strange fact of about six hundred English light cavalry breaking through a strongly posted Russian army! This deed will rank high in the annals of military glory, "'till the nations learn war no more." But there is something worthy of note in *the motive* that led to the charge of the six hundred. It was not the hope of glory, but a *sense of duty*. It was *their duty* to obey the orders of their Commander, and though the order was improper—"England expects every man to do his duty;" (thus spoke Nelson)—it was this, that led them to a charge, that appeared as certain death, as when Leonidas of Sparta, with his heroic

band, attacked the army of Xerxes. Leonidas was bound to the performance of that act, by his country's laws, which to disobey was invariably followed by a state of disgrace worse than death ; besides, the Persian hordes had entered Greece, and his country's cause, and independence were apparently lost ; in which case a heroic death was thought better than life. Not so the former ; no law called *imperatively* for the act ; and no disgrace would have followed the refusal to obey an order *evidently unreasonable, uncalled for, and suicidal*. Their country's cause did not demand the sacrifice ; their arms were in the ascendant, and their charge, though successful, could accomplish no permanent good ; but Lord Raglan had given (as they supposed) the order, and that was enough. How perfect their discipline, cries one ! True, but how *strong their sense of military duty* ; what would not these troops attempt should their country's cause demand it ?

What a lesson to the Christian soldier, to shrink from no danger where *duty calls*.

During the battle of Balaklava, the bombardment of Sebastopol continued all day. On the next day, a body of eight or nine thousand Russians sallied out of the city, and ascended the hill overlooking the British camp. Another body at the same time advanced by the road leading from the valley to the heights. They surprised the pickets, who, notwithstanding, held them in check till Sir De Lacy Evans had matured his plans and formed his troops in order of battle ; as a result, the second division alone (then one thousand two hundred strong) defeated at least eight thousand Russians, driving them into the town, with a loss of nearly one thousand men. Though the Russians were defeated in this sally, they ascertained the weakness of the British defenses on the side of Inkerman.

About the 2d or 3d of November, a bold, intelligent Russian, in the guise of a French officer, entered the British camp ; conversed with those he met, smoked, talked, and laughed ; discussed with the British officers about the strength and weakness of the British rear, toward Balaklava ; the English believing all this time they were talking to an ally. Perceiving himself at length suspected, he gradually with-

drew from the British lines ; and was suffered to regain unmolested those of Russia ;—thus furnishing Prince Menschikoff with the requisite information for the attack on the 5th.

It now appeared that Russia, and Austria, had *out-generated* France, and England. The Austrian occupation of the Principalities, had placed at the disposal of the Czar, a large force for the defense of the Crimea, and every exertion was made to forward them to the seat of war. Carts, carriages, post-horses, in fact all the resources of the country, were employed for this purpose, and before the Allies were aware, fifty thousand men were collected on the heights of Inkerman ; the greater part of whom, the allied generals had supposed were quietly encamped on the frontiers of Bessarabia, watching the movements of Austria.

Prince Menschikoff now resolved before reinforcements could reach the Allies, by one great effort, to force their position ; which once carried, would place the allied armies at his mercy. The British front was exposed, their flank and rear open, so that he could pour his columns upon them on all sides simultaneously, sudden, and unobserved. Confident of success, he thus wrote to the Emperor : “ A terrible calamity impends over the invaders of your dominions. In a few days they will have perished by the sword, or will be driven into the sea. Let your Majesty send your sons here, that I may render up to them, untouched, the priceless treasure which your Majesty has entrusted to my keeping.” The two sons of the Emperor, Michael and Nicholas, arrived, and with them two Bishops, who entered the city amid the shouts of its defenders. The Bishops celebrated the mass, exhorted, comforted, and blessed the Russian soldiery, and urged them to battle manfully against the invaders of their soil, and the enemies of their religion ; while the presence and exhortations of the sons of their chief, aroused their military ardor.

By the 4th of November, seventy thousand Russian troops had collected in the *British rear*, which had been still left unaccountably exposed. Little did the English think, that while they were lying imaginarily secure in their tents, a Russian army of fifty or sixty thousand men were noiselessly dragging the heavy ship-guns, and guns from the arsenal up the heights,

planting batteries in various positions ready to pour their terrible volleys, together with the guns of the ships and forts upon their feeble ranks.

BATTLE OF INKERMEN.

On the morning of the 5th of November, while the British pickets were drenched and chilled at their posts, and their arms wet ; a party of Russians advanced at daybreak, unarmed, making signs of surrender to the pickets in front of the Second Division : who, taking them to be deserters, the officer advanced to receive them, when he and his men were suddenly surrounded and taken. An alarm was thus avoided. The fog and vapors of the drifting rain were so thick that one could scarcely see five yards before him. Thus concealed, the Russian columns were fast closing upon the British lines ; when the remaining pickets gave notice of their approach, by vigorously firing upon, and holding them in check till their ammunition was expended, and they were overpowered by the advancing masses. The Second Division, now reduced by battle and disease, to about half its original number, (two thousand and five hundred all told), were hastily formed, and rapidly led to the charge. The Russians were pouring over the hill, but were met by the deadly fire of the Minie rifle. They raised a war shout and rushed forward. At the same time the numerous artillery on the edge of the hill, the guns of the town, and the broadsides of the ships, threw a tempest of shot and shell into the English troops, their camp, and beyond it, unchecked by the feeble fire of the batteries of the First and Second Divisions. Whilst fresh columns ascended the hill facing the end of the harbor : others, winding round its base, threatened the British flank, by a road through a deep ravine, and the rear, by a second track leading up from the Inkerman valley. Another large body advanced towards the five-gun battery, through a narrow gorge stretching from Careening Bay almost into the centre of the Allied position. Thus threatening the allies on all sides, by overwhelming numbers.

The Guards were in the immediate rear of the Second

Division, and, consequently, the nearest to the point of attack : they numbered about one thousand, the greater part of whom had just returned from the trenches, in which they had been exposed to the rain, since an hour before daylight on the previous morning. Benumbed with cold, wet, long without rest, and for many hours without food, they were led against the enemy. Charging a body of Russians, they drove them from their position, when a struggle commenced which has rarely, if ever, been equaled in modern warfare : for five hours these brave men fought hand to hand against five times their number, under a heavy fire of artillery !—twice their ammunition was nearly expended ; but still they held their ground—firing on the advancing foe on one side, and rushing with the bayonet upon those who attempted to surround them on the other. The Russians had completely encompassed them, “and they could but give way.” Charging with desperate fury, they bore their colors triumphantly through the dense mass, leaving one-half of their own number on the ground. Reaching a breast-work which had been raised at some distance behind the battery, they formed again, and with the bayonet prepared to dispute every inch of ground.

A part of the Second Division, under Sir George Cathcart, attempted to succor the Guards, who were nearly surrounded. Resolving to turn the enemy’s flank, he, with a few troops, rode down into a ravine ; leading his troops amid darkness, gloom and rain, till he saw too late, that he too was surrounded. In attempting to lead back his men, he fell mortally wounded, and his aid-de-camp, Col. Charles Seymour, perished by his side. The troops finally cut their way up the hill with diminished ranks and the loss of nearly five hundred men.

But a contest no less terrible than that of the Guards around the two gun battery, raged on the hill above the harbor, on which the Russians had first appeared, and which was separated by a deep gully from that held by the Guards. The ground was covered with low and thick brush-wood, and much broken. A cloud of skirmishers, in advance of the Russian columns, were thus able to keep under sufficient cover, and inflict a heavy loss upon the British, who could with diffi-

culty advance in line. The Second Division had been joined by a part of the First, they, together, rushed upon the enemy, and for some moments checked their advance. Their ammunition being expended, they received the approaching columns *with stones*, until exhausted, they were forced to retire. The Russians advanced under cover of their artillery, charging the retreating troops amid continued shouts. Four of the allied guns were already captured, and the Russians were almost in the tents of the Second Division. For a time the issue of the battle hung in doubt. But again by superhuman efforts, the broken regiments rallied, charged into the Russian ranks, drove them back in disorder, and recaptured the guns.

Upon the whole, it was the critical period of the day. The British were yielding to overwhelming numbers, and were fast mingling together in complete disorder. When, about ten o'clock, the French advanced, and speedily turned the Russian flank.

The French commander, General Bosquet, had early in the day ordered two battalions of infantry to aid in the defense of the British position, intending himself to hasten to the scene with a large force, when he received word from Sir George Cathcart, that his immediate advance was unnecessary, as the enemy were retiring. At the same time, his own position was seriously threatened by a body of the enemy, and fearing, that *that* was, after all, the main object of attack, he hesitated what to do. Learning that the "tug of war" was at Inkerman with the British, and that Liprandi's attack was but a feint, he hastened with most of his forces to the aid of the English. Advancing to the verge of the Russian artillery, he halted his troops, and surrounded by his staff, rode himself into the midst of the conflict. For a moment the mist dispersed, revealing to his practiced eye the points of danger, and the best mode of attack. He returned to his men, arranged his troops, and gave orders for the attack.

The British artillery on the left was nearly silenced by the superior weight and range of the Russian guns. General Bosquet sent two troops of horse-artillery, and one field-battery to assist them; quickly forming in front of the shattered

batteries, they opened a rapid and well directed fire, with little effect upon the heavy guns of the Russians.

But the most deadly struggle, and the chief point of danger, was in the ravines running up to the two-gun battery, where the Guards were engaged, and it was to that point that General Bosquet principally directed his troops. A regiment of Zouaves, and of Arab Sepoys, were ordered to charge the Russian flank, along the hill side. Unlike the steady advance of the British lines—the Zouaves, these “sons of the desert” fought much like the North American Indians, who, sheltered by the forest, advance from tree to tree upon their foe. So in this charge, the Zouaves scattered themselves over the broken and undulating ground, seeking for every irregularity in the soil ; sheltering themselves behind the brush-wood and rocks, and firing with deadly accuracy into the opposite columns, then suddenly darting forward, and with irresistible daring throwing themselves upon the wavering ranks, they struck terror into the Russian infantry—while their brave general gazing with admiration upon them exclaimed : “ *See, they bound like panthers from the bush !*”

The French troops of the line now steadily moved forward to support the broken and wavering British regiments on the left. But the terrible fire from the Russian guns on the ridge, besides the batteries of the town and ships, for a moment checked their ardor, and they quailed before it. Then, with loud shouts of “Vive l'Empereur,” and cheered by the hurrahs of the English, they charged with the bayonet. Thus relieved, the English regiments formed again ; and when the French, in their turn, were borne down by numbers, they once more rushed upon the enemy. Soon the various uniforms of the two nations were mingled together : English regiments charging with French ; their shouts of defiance and of victory rising together, and their blood moistening the same soil. The charge was irresistible ; the ponderous dark wave, which threatened at one time to overwhelm the British camp, and sweep the Ottoman standard from the heights of Inkerman, broke harmless on its hills, and rolled back upon the Russian army.

Still, the Russian artillery maintained its position. Lord

Raglan ordered Colonel Gambier to get two heavy guns, (eighteen pounders) out to a ridge in front of the line, and reply to a destructive fire, which the British light guns were unable to check. The guns were skillfully placed in position ; and though opposed by a large number, of equal, if not heavier calibre, their unerring shot crashed through the Russian batteries, dismounting their guns and slaughtering their men and horses. The fate of the day was decided,—the artillery were driven over the hill ; they unlimbered on its summit, and opened fire, but in vain. Again their guns were overthrown, and their carriages lay broken on the ground, when they retreated, relentlessly pursued by the Zouaves and Indignes—(Arab troops). In a short time not a Russian soldier was seen on the hill facing the British lines. But still the heavy Russian guns carried on the battle, and covered the retreat. “Three times were the entire detachments, which worked the two English guns, mown down, before the enemy’s fire completely ceased, and their last ammunition wagon had disappeared over the crest of the hill.”

The battle was now won. A heavy fire from the town and ships still covered the retreat ;—by twelve o’clock the Russians were driven pell-mell down the hill, toward the valley. where pursuit would have been madness, as the roads were all covered with their artillery. A French battery advancing at full speed to the edge of the overhanging heights, poured its fire upon the panic-stricken crowd, which reeled to and fro, then breaking up, it scattered in all directions. The Allied generals, Lord Raglan, Generals Canrobert and Bosquet, surrounded by the officers of their staff, advanced to the edge of the cliff beneath the two-gun battery ; where, standing amid a heap of dead and dying, “perhaps more dreadful than ever field of battle had shown before ;” they witnessed the panic, and retreat of the Russian army ; and before the sun went down not a remnant of the mighty host which had that morning been led to battle, could be seen ; while their loss in dead and wounded could not be less than fifteen thousand. The British lost in killed and wounded two thousand four hundred ; the loss of the French was one thousand seven hundred and twenty-six.

Such was the battle of Inkerman. For nearly seven hours,

eight thousand English and six thousand French soldiers sustained a hand to hand fight, against nearly sixty thousand Russians, supported by artillery, vastly superior in number and weight of metal to any that could be opposed to them. The Russians, encouraged by the presence of the sons of their Emperor, blessed by the priests before entering into battle, and intoxicated with religious enthusiasm, and (some say) strong drink, fought with a stubbornness and fury they had never displayed before: again and again, the Russians charged the English with their favorite weapon—the bayonet. But the British bayonet, and Minie rifle, with the fiery valor of the French, finally bore down all opposition and carried the day. “The battle of Inkerman,” says the correspondent of the *London Times*, himself on the field, “admits of no description. It was a series of dreadful deeds of daring, of sanguinary hand-to-hand fights, of despairing rallies, of desperate assaults, in glens and valleys, in brush-wood glades and remote dells, hidden from all human eyes, and from which the conquerors, Russian or British, issued only to engage fresh foes.” In a word, the battle was won, more by the courage of the soldier than the skill of the Commander; and was actually called by one consent on the field, “the soldier’s victory.”

Upon the issue of this battle, appeared to depend the very existence of the allied armies: had the Russians gained the victory, the prophecy of Prince Menschikoff might have been fulfilled—“their enemy would have perished by the sword, or have been driven into the sea.” But how then could it be said “he shall *plant* the tabernacles of his palace between the seas in,” &c. Thus, what appeared casual to the ordinary observer, was, nevertheless, overruled by God, to accomplish his purpose; and it is not too much to say in this case, in the language of a pious British sea captain, “Every bullet, has its billet,” (or commission).

The battle being ended, and the dead buried; a council of war was held, at which it was determined to winter in the Crimea; and orders were issued accordingly. Urgent demands were made to the Allied governments, for large reinforcements, which were promptly forwarded. The heroism, and sufferings of the British troops, aroused the national pa-

triotism, while an imbecile ministry, hastened to repair its past errors, by future blunders.

Under the circumstances, one would have thought that the Allied army would have remained purely on the defensive. Had they turned the more advanced parallel of attack into a defensive parallel, by putting its ditch outside, and provided it with flanks ; and erected shelter in its immediate rear for the guard of the trenches ; closing the lines of Balaklava in the rear ; and fortified Kamisch Bay ; the army might have wintered in security, and guarded their position without fatigue or exposure ; while leisure would have been secured for the repair of the roads, the erection of huts, and the establishment of depots, and all these indispensable measures which were necessarily neglected for the want of men. Instead of this, the works were pushed forward with a stubborn recklessness of life, for which there is no excuse. In the British camp, especially, every man, from the chief of the staff to the drummer's boys, were worked beyond the power of human endurance. Toiling in the trenches knee deep in mud, badly clothed, and badly fed, drenched with the wet, and shivering with cold, they sank by numbers exhausted in the trenches, or staggered to their phantom tents, to lay down and die. Disease more fatal than the Russian sword, spread through the ranks, till nearly one-half of the British army was uselessly sacrificed, in attempting to perform, what every one saw, was utterly impossible. To enhance the horrors of the scene, while the British soldiers were dying by thousands, of privation and want, the very articles they needed, such as clothes, medicines, tents, huts, &c., lay stored away in the holds of English ships at Balaklava, with no man in the Crimea legally authorized to touch them. The British commander, had, with more courage than skill, undertaken a disproportionate amount of siege labor and danger.

Nor were the Allied governments less to blame in leaving open a highway for Russia to pour her armies and supplies, into Sebastopol, by way of Perekop. With the command of both seas, (the Black Sea and the Sea of Azof,) the Allied fleets could have nearly raked this narrow strip of land, and commanded the pass. At any rate, they could have material-

ly aided a body of troops in the defense of this important pass, which should have been secured before operations were commenced against Sebastopol. Neglecting this, the Russian Emperor poured his armies into the Crimea, in a way, that at one time, threatened the destruction of the Allied forces. Dr. Bond, the able editor of the *Christian Advocate and Journal*, in his "Foreign Summary" of Feb. 1st, 1855, says: "Had the Allied army, instead of going to Sebastopol, went to Perekop, and occupied the narrow isthmus which separates the Crimea from Russia, and which would have been easily defended with the aid of a few ships of war on each side of the isthmus, the strong fortress of Sebastopol would have been compelled to surrender for want of food and ammunition."

Early on the 14th of November, a terrible storm swept over Constantinople, and across the Black Sea, dashing with horrid fury against the white cliffs and rocky shores of the Crimea; driving the allied vessels in fragments against the rocks; then sweeping over the allied camp, prostrating the tents, overturning men, horses, and wagons; filling the trenches, and drenching the men with rain, sleet, and snow. Says Mr. Russell: "The air was filled with blankets, hats, great-coats, little-coats, and even tables and chairs! Macintoshes, quilts, Indian-rubber tubs, bed-clothes, sheets of tent canvass went whirling, like leaves, in a gale towards Sebastopol." Which town, with its defenders within, and those in its environs, equally felt the severity of the storm.

But at Balaklava, and along the allied sea-board, the scene was terrible beyond description. "Thirty British and French vessels were wrecked, and half as many dismasted at Balaklava, and eighteen wrecked or dismasted at the mouth of the Katcha; involving a loss of over three hundred men, and an immense amount of ammunition and clothing for the army. Among the vessels lost, was the Prince, a splendid British steamer of two thousand and seven hundred tons burden. The hurricane parted her cables, and tossed her like an egg-shell upon the rocks, literally shivering her to atoms. Of the one hundred and fifty souls on board, six only were saved; while her valuable cargo of forty thousand suits of clothes, and large quantities of shot, shell, and medical stores

for the army, was buried amid the waves, or dashed on the rocks.

During the confusion of the storm, the Russians, with four thousand cavalry and fourteen pieces of artillery, fell upon the town of Eupatoria, but were repulsed by the cannon and rockets of the garrison.

England and France, now tried to win over Austria to their cause. But that wily power had no special interest in the quarrel, and did not choose to break with her ally of Russia. A conference met at Vienna, but ended in a hollow treaty with Austria; in which she took care of her own safety, and that of her friend Nicholas. Such faithless temporizing policy was exceedingly mortifying to the allies; but what could they do? To follow the advice of Kossuth, and force Austria, by threatening to arm Poland and Hungary, would force that power, together with Prussia, to make common cause with Russia, and thus spread the flame of war through Europe. Upon the whole, the allies acted with prudence, if not with wisdom; as they appear not to have understood the designs of Austria.

In the commencement of 1855, the little kingdom of Sardinia, joined the Allies, agreeing to send to the seat of war fifteen thousand troops, with material of war. This growing power, under Victor Emmanuel, had of late been contending for the liberties of Italy against Austria, and the Pope. She now put herself in a position where she could best counter-work the influence of Austria, whose policy she well understood. This power (Sardinia) bids fair to act an important part in the future of Italy. *May not the blood of these "slaughtered saints," shed on her "Alpine heights," be yet avenged by that power?*

Despairing of success, on the French and English lines, on the 17th of February, 1855, a Russian army of thirty or forty thousand, with eighty pieces of artillery, under General Korff, attacked the Turkish position of Eupatoria, where forty thousand Turks were stationed under Omar Pasha, to operate against the Russians in the allied rear. The Russian attack was spirited, and after a heavy cannonade of two hours, they attempted to carry the town by an assault, but were bravely repulsed by the Turks. Several vessels from the allied fleet

opened their guns upon the enemy ; this, with the fire from the Turkish lines, and a sortie from the town, soon forced them to retire with a loss of one thousand eight hundred killed and wounded. The Turkish loss was three hundred and thirty-eight. Selim Pasha, an Egyptian general, fell in this battle. The French lost eighteen on shipboard.

The Russian commander describes this as a *reconnaissance* in force. If so, what means the scaling-ladders left on the field, after the Russian retreat? Omar Pasha says in his dispatch to Lord Raglan, that "his infantry (the Russian) carrying *planks and ladders*, three times tried to storm the works." This was evidently an attempt on the part of Russia to overthrow the Ottoman standard, and drive the Turks into the sea.

The defeat at Eupatoria was too much for the disappointed hopes, and declining health of the Emperor Nicholas ; and on the 2d of March, 1855, this great Russian prince breathed his last. Before his death, he recalled Prince Menschikoff from the supreme command in the Crimea, and conferred this important post on Prince Gortschakoff.

An important change had also taken place in the British cabinet, and Lord Palmerston, a stern, and accomplished statesman, now presided over its councils, and prosecuted the war with wisdom and vigor.

On the 24th of May, 1855, a squadron of the allied fleet with twenty thousand troops, forced the Strait of Yenikale, and on the next day entered the Sea of Azof ; destroying several vessels of war, nearly three hundred merchantmen, and an immense amount of provisions and stores. The Allies had now swept the "*two Seas*" of every Russian flag ; desolated her sea-board, and firmly "planted their tabernacles" between them both.

In the same month, General Canrobert resigned the command of the French army in the Crimea, and the headlong, and chivalrous Pelissier took his place.

On the 28th of June, 1855, died Lord Raglan, the English general, of an attack of the dysentery, at the advanced age of 67, and was succeeded by General Simpson. Lord Raglan was a man of courage and honor, possessing a singular

tenacity of purpose, that no difficulties or dangers could overcome. But he was deficient as a Tactician. He understood the military art as taught in the schools, and studied its theory and practice under Lord Wellington ; but he knew not how to adapt himself, as a commander, to the ever varying changes of modern warfare. The novel defense of Sebastopol, found in him no corresponding expedients ; and what his valor could not achieve, his genius could not supply. In the camp his men seldom saw him, he kept himself so retired : as a consequence, he knew but little of the real sufferings of his troops, in the camp, or the trenches, as must necessarily be the case, where the Commander will not acquaint himself with the details of the Commissariat, &c. Nor would he over-step the etiquette of military routine (or discipline) so much as to take the clothing his Government had sent him to clothe his shivering comrades, unless they were delivered to him by the proper authority ! In pushing the siege-works up to the Russian defenses, he showed himself unequal to the task, and reckless of the lives of his troops. He died, if not of a broken heart, yet, evidently a mortified and disappointed man. The just reflections of his countrymen he could not bear, and his chagrin hastened his death. *He was an old man*, and utterly unfit to command the British forces in the Crimea.

The situation of the Russian army was growing desperate. The Sea of Azof, from which the army had drawn its chief supplies, was now in the hands of the Allies ; whose lines were fast closing in upon Sebastopol. The Russians, with little hope of success, made one more attempt to compel the Allies to raise the siege. Accordingly, on the 16th of August, at day-break, sixty thousand Russians, with one hundred and sixty pieces of artillery, commanded by Prince Gortschakoff in person, attacked the allied position on the heights of Tchernaya. They, in three several attacks, carried the bridge, crossed the Tchernaya River, and ascended the heights. But so strong was the allied position, that the assailants were hurled back and discomfited by twelve thousand French, and four thousand five hundred Sardinians, assisted by a single English battery. The Russians lost five thousand in killed

and wounded, and five hundred prisoners—the Allies lost one thousand two hundred.

We are now arriving at the last great conflict that decided the fate of Sebastopol, and with the fall of Sebastopol, terminated, soon after ; the war. The Russians felt that their power in the Crimea was broken, and resistance hopeless. In the language of Gortschakoff, the Russian Commander : “ As the approaches of the enemy gradually advanced, their batteries were erected nearer the walls. The circle of fire which surrounded Sebastopol grew daily narrower, and sent death and destruction upon the courageous defenders, still further into the town.” “ Taking advantage of the superiority of their fire at short range, the enemy, after the concentrated action of their artillery for thirty days ; (which cost our garrison from one hundred to one thousand men per day), commenced that terrible bombardment (*‘ or infernal fire ’*) from their innumerable engines of war, and of a calibre hitherto unknown.”

The French, on the 18th of June previous ; after having taken the Mamelon, attempted to capture the Malakoff, but suffered a severe repulse, and the loss of several thousand men. Having thus learnt, by painful experience, the danger of attacking this strong position, by advancing from a distance, under the fire of the Russian guns ; wisely pushed their zigzags and parallels, up to the works of the enemy. In fact, they were so near, that they could throw the dirt from their trenches into the Russian ditch ; and Mr. Russell, of the *London Times*, says : “ *One can now lay his hand on the abattis of the Malakoff.*” These works were prosecuted with great vigor, and serious loss to the French : they were frequently carried through rocks, while their width was surprising, which the reader will perceive, when it is remembered that thirty thousand French troops, designed for the attack, were collected under the guns of the Malakoff at mid-day, without the knowledge of the Russians ; as they were evidently taken by surprise on the day of the attack. The loss of the French, as the approaches were so near, was terrible ; one hundred and fifty fell every night. One of the trenches obtained the hideous name of the “ slaughter-house,” and

“half of all who nightly entered it never returned alive.” Not so the English, whose trenches were two thousand yards from the Great Redan, their point of attack ; and withal so narrow, that they could shelter but few troops on the day of assault. It is said, that the British commander had but few troops at his disposal, compared to those of the French general ; true,—but while the British had but one point to attack, the French had five ; and among them the Malakoff, the key to Sebastopol. It is said, too, that the ground was rocky and difficult to work ; through which the British trenches were to pass ; true,—but so was much of the ground worked by the French—but the French blasted the rocks, and the English could have done the same. The true cause, lay in the incompetency of those who directed the operations of the siege. While the French were pushing forward their trenches, the English feared to carry their approaches any farther ; “because,” said the engineers, “if we go a few yards farther, we shall arrive at an angle, where we shall be exposed to the raking fire of the Flagstaff Battery, and we shall suffer great loss.” The French frequently remonstrated, but the British persisted ; and the result was, that at the final attack, while the British had to march nearly a quarter of a mile to the assault, the French at the Little Redan had to traverse little more than the breadth of the ditch, and scarcely that, at the Malakoff.

According to General Pelissier’s dispatch of the 14th of September, the French had finished nearly one hundred batteries, in a perfect state, completely provided, and having in all six hundred cannon,—many of them but twenty-five yards distant from the salient of the Malakoff. The English had about two hundred guns in position ; though it would appear that only seven hundred guns actually played upon the town, at the final bombardment.

The engineers, and artillery officers of both armies, laid a report before the generals, recommending a terrible bombardment, to commence on the 5th of September, which, after continuing three days, an assault on the Malakoff and Great Redan should take place. The Allied commanders were of the same opinion, and fixed on the 8th as the day for the

attack. The enemy was to be assailed on all the principal points of his defense at once, so as to prevent him from directing all his reserves against one single attack; and to make him uneasy respecting the town, from which the bridge led; by which he was to retreat. Twelve o'clock was the hour chosen for the attack to commence, being the best period to surprise the enemy, and should the Russian army of relief attempt to succor the place, it would have been impossible for it to make a vigorous movement against the allied lines, before the end of the day. But this was not likely, as the army of relief had suffered a severe defeat, not long since, at the Tchernaya.

It was arranged, that after the bombardment, one division of the French was to attack the Malakoff; a second, the Little Redan; a third was to assault the curtain connecting these two extreme points; a fourth, with a Sardinia brigade, was to penetrate into the town; a fifth was to be held partly as a reserve, and to attack a redoubt of less importance; while the English were to attack the Great Redan. As the Great Redan could not be held, if taken, until the Malakoff had fallen, it was arranged that it should not be attacked by the English until a signal from General Pelissier informed them that the Malakoff was in the possession of his troops. General de Salles was to defer his attack on the town, until he received a similar signal; while the Allied fleets were to operate a powerful diversion, by firing against the forts facing the sea. But such was the weather that the heavy vessels could not quit their anchorage; the English and French mortar boats only, could take part in the action.

FINAL BOMBARDMENT—FALL OF SEBASTOPOL.

Early on the 5th commenced the most fearful bombardment, the world ever witnessed, in all its horrid annals of war and carnage. For three days was constantly heard the steady roar of two thousand cannon, pouring their deadly contents upon the contending armies; save each day there were *three* lulls, in this tempest of fire, of an hour or two, to allow time for the guns to cool; when the work of death was resumed

again with unabated vigor. As the darkness of night came on, every mortar along the whole line was brought into play. A description of this scene is impossible. There was not one instant in which the shells did not whistle through the air—not a moment that the sky was not seamed by their fiery curves or illuminated by their explosions ; the sky seemed alive with shells ; whilst showers of the still grander and more terrific rockets swept across the darkness like avenging angels. *Within four minutes, as many as thirty-one shells were observed to fall within the Malakoff alone !* while a similarly terrible fire was kept up upon its neighbor, the Redan.

Fearful were the effects of this, what Prince Gortschakoff emphatically calls “infernial fire.” The Malakoff, with its defenses were terribly shattered, scarcely a gun remained in position ; the Redan had been shattered, but to a much less extent ;—much of the town hitherto unhurt now lay in ruins—the ships in the harbor that had defied the allies, now blazed through the darkness of the night, the flames ascending their masts, glared in fearful columns of fire, illuminating the harbor and devoted town ; while the blood of thousands was poured out like water, an offering to the Moloch of war, and slaughter !

Everything was now ready for the assault. At noon, the cannonade ceased ; it was a moment of awful suspense. Thirty thousand brave Frenchmen were awaiting the signal of assault, with breathless anxiety. Before them stood the Malakoff, which they must capture or probably perish in the attempt.

The strength and importance of the Malakoff is thus described by General Pelissier, in his dispatch of the 14th : “ This work, which is a sort of citadel in the earth-work, of three hundred and fifty yards in length and one hundred and fifty in width, armed with sixty-two guns of different calibre ; crowns a mamelon, that commands the whole interior of the Karabelnaia quarter ; (of the Russians), it takes in reverse the Redan, which was attacked by the English ; is only one thousand two hundred yards from the south harbor, and threatens, not merely the only anchorage now remaining for the ships, but the only means of retreat open to the Russians,

namely, the bridge thrown across the harbor from one shore to the other." This "*citadel in earth*," was defended in front by ditches, embrasures, &c., for one thousand yards; and in its rear, which was open, several batteries were erected, in case of need, and which made sad havoc with the French that first entered the Malakoff. Several thousand soldiers garrisoned this singular citadel.

Suddenly, the signal was given; the drums and trumpets sounded the charge:—the air rang with shouts of "Vive l'Empereur!" In a moment the French soldiers issued from the trenches—headed by the Zouaves, these nimble footed harpies, they bounded across the ditch, and swarmed up the steep embankments, till the whole parapet was covered with them. Battalion after battalion entered the embrasures. "It was a solemn moment." Instead of being met by a heavy cannonade from the citadel, with a proportionate fire of musketry, they were saluted *by one solitary gun*: the rest had been silenced by the terrible fire of the allies. The garrison had many of them, withdrawn from the fire, to the subterraneous chambers of the citadel; they were taken by surprise, and made but a feeble resistance, and in a few minutes were driven out of the place. In a few seconds after the French sprang into the work, their flag was "planted on the Malakoff;" and in less than half an hour this citadel was won. But it required hard fighting to retain it. The Russian general speedily brought up his reserves, and poured them in upon the victorious French; who, from that hour, till seven, had to meet and repel the Muscovite legions, who, with despairing fury, again and again pressed forward to recover the great stake they had lost. The struggle was fiendish, the carnage hideous. Men fought bayonet to bayonet, hand to hand; dashed out each other's brains with their muskets, and even seized each other with their teeth; while frantic curses and frightful yells of rage or anguish rose at times above the hellish uproar that prevailed. At length, the Russian general despairing of success, withdrew his exhausted legions, and prepared, with admirable skill, to evacuate the place.

The next principal point of attack was the Great Redan, and its capture was assigned to the English. This work was

erected in the form of a triangle ; its apex or point, was assaulted by the English. As its front was too narrow to admit of the formation of any large body of troops, the British were forced to advance in small and detached bodies ; at the same time, they were fired on from the traverses on either flank, where they could not see their assailants. This evil would have been obviated by a simultaneous attack on *both flanks*, as well as the apex, (or front) thus enabling large bodies of troops to operate simultaneously, instead of three thousand in straggling and disjointed parties, which was the most the British general brought against this strong position. When the orders were given on the 7th to the British officers, many of them shook their heads in doubt, observing in regretful and deprecating tones ; “ this looks like another 18th of June,” (alluding to the defeat of the French before the Malakoff). It was generally observed, that the attacking columns were not strong enough,—that they had too far to advance ; and that the trenches did not afford room for a sufficient number of men. The result of the attack confirmed their opinion.

The appointed signal was now given by General Pelissier, from the Mamelon. Instantly the British left the trenches, preceded by covering and ladder parties ; they had hardly formed in rank, before a shower of grape from the Russian guns, struck down nearly a third of their number. The ground which the English soldiers had to cross, was an open space of two hundred yards, under a direct flanking fire from nearly twenty guns. The guns of the Redan were not silenced like those of the Malakoff, but were in working condition, and ready to receive the foe, with a galling fire of grape and canister. The second body of stormers followed rapidly on the heels of the first ; approaching closer to the Redan, the Russian fire became less fatal. Arriving at the ditch, which was fifteen feet deep, these shattered remnants found themselves without planks or ladders, as most of the ladders lay in the hands of the dead, who fell in the way, and the rest were too short for use. Led by their officers, the soldiers leaped into the ditch, and scrambled up the other side, and some of them entered the Redan ; but a murderous fire soon drove them back, leav-

ing them no time to spike a gun. At the same time a bloody struggle was going on in the ditch, and in front of the breast-work, lasting for the space of an hour. The British soldiers were fast diminishing in numbers, while the Russian reserves were brought up from the town, and down from the Malakoff, (which was now in the hands of the French). The English officers sent again and again for fresh troops, but none arrived. The British Commander, General Simpson, lay sick and shivering in the trenches, and took but little part in this great struggle. Finally, the troops became mingled and confused. "In vain," wrote Mr. Russell, "the officers, by voice and act, by example and daring, tried to urge our soldiers on. They had an impression that the Redan was all mined, (which was true), and that if they advanced, they would all be blown up; but many of them acted as became the men of Alma and Inkerman, and, rushing to the front, were swept down by the enemy's fire. The officers fell on all sides, singled out by the enemy for their courage. The men of the different regiments became mingled together in inextricable confusion. The officers could not find their men—the men had lost sight of their own officers."

In the confusion, the Russians swept them with grape, and charged them with the bayonet. A short, desperate, and bloody struggle, followed. The English, taken at every disadvantage, met the enemy also with the bayonet, and insolated combats took place, in which the brave fellows who stood their ground had to defend themselves against three or four adversaries at once. But the solid weight of the advancing mass, swelled each moment from the rear, by company after company, and battalion after battalion, at length swept the English before them, and hurled them down the parapet. In the ditch beneath, the dead, the wounded, and the unhurt, were lying in promiscuous heaps together. The Russians, at first, came out at the embrasures, and fired, and hurled stones at the struggling soldiers in the ditch, but they were driven back by the fire of the English batteries, and riflemen. Covered by this fire, the British retired to their trenches. The English attack had failed, and General Simpson did not feel inclined to renew it, until the following day; when, from what

we have here seen of the stubborn bravery of the British troops, it is highly probable, that, led by the iron Scotchman, Sir Colin Campbell, and accompanied by his renowned Highland Brigade, the English troops, baffled and chafed by their recent defeat, would have inflicted a terrible vengeance on the defenders of the Redan.

The struggle lasted about an hour and three-quarters ; but the slaughter was as great as at the battle of Inkerman, while, from the numbers engaged, the sanguinary nature of the conflict may be inferred. Out of three thousand British troops that left the trenches, to attack the Redan, two thousand four hundred and forty-seven, were among the dead, wounded, and missing!!

The singular incapacity of the British military leader, is instanced in the fact, that a few raw recruits of the Ninety-Seventh Regiment, having failed in their duty, through inexperience, or a want of courage ; *the regiment*, as a punishment for the misconduct of a few of their comrades, were told off to *lead* in the assault. Though fully persuaded that " the battle is not to the strong," yet one can hardly forget the remark of a Russian officer, with respect to the English army—that is : "*That it was an army of lions led by donkeys.*"

The Highland Brigade occupied the advanced trenches during the night, intending to renew the attack in the morning. About eleven o'clock P. M., Sir Colin Campbell, having ordered a small party of Scotch to advance cautiously and examine the Redan, found the work abandoned ; but deferred its occupancy till daylight. It was fortunate for them that they did so ; for scarcely had they retired than a mine was sprung, and a tremendous explosion followed. It is supposed that the watchful enemy had perceived their entrance, and then fired the mine by the means of electric wires. Much about the same time, a mine was sprung in the Little Redan, among the French, hurling numbers of them into the air. A similar catastrophe might have occurred at the Malakoff, but for the attention of the French engineers. They set on foot an examination for mines and galleries, and in the course of it, came across a large pipe charged with gunpowder. This they cut asunder, and subsequently discovered it to be a chan-

nel of communication between the mine in the Little Redan, and one in the Malakoff ; thus preventing an explosion that would have been fatal to hundreds.

Though the French were victorious at the Malakoff, they were repulsed at the Little Redan ; and at the curtain connecting these two extreme points. At first the French carried all before them, and in the language of General Pelissier, "Were in possession everywhere of the works attacked." But the Russian ships poured their broadsides upon the French ; fresh bodies of soldiers rushed in upon them ; General Bosquet was struck by a shell and compelled to quit the field ; and the French were finally driven out of the Russian work into their own trenches.

Nor were the French more successful in the attack upon the Central Bastion. On learning, from a signal rocket, that the Malakoff was taken, General Salles shouted "*En avant !*" and the column rushed forward upon the work. Small wooden bridges were thrown over the ditch, (their peculiar construction rendered it but the work of a minute). Thousands of the Russians stood in breaches made by the allied cannon, hurling death and defiance upon the French ; the men paused and hesitated. General de Salles seeing this, mounted the parapet of the French trenches, waved his cap over his head, and shouted "*Vive l'Empereur !*" Those around him took up the cry, and it was repeated by the men in the reserve ; the military ardor of the soldiers on the parapet was re-kindled, and shouting their old war-cry, they sprang across and disappeared in the interior of the work. The fight was desperate, for some minutes the shouts and curses of the combatants, mingled with the furious crashing of musketry, was fearfully satanic. The French prevailed, and the Russians were driven out. But, as at the Little Redan, so here, the Russians came up again, with their reserves, and greatly outnumbered their assailants. Still the French might have held the position ; but some one through fear, shouted out, "we are surrounded !" Instantly all was confusion ; the whole force wheeled about, and hurling themselves over the parapet, fled back to their trenches under a shower of grape. Such was

the panic among the French, that no effort of General de Salles could arrest their retreat.

General Pelissier in his dispatch, thus speaks of the retreat: "In spite of a shower of ball and projectiles, and after a very sharp contest, the spirit and vigor of these brave troops triumphed at first over the enemy's resistance, and, notwithstanding the accumulated difficulties in their front, they forced their way into both works. But the enemy having fallen back on his successive traverses, kept his ground everywhere. A murderous fire of musketry was opened from every ridge. Guns unmasked for the first time, and field-pieces brought up to several points, vomited grape, and decimated our men. Generals Couston and Trochu, who had just been wounded, were obliged to give up their command. Generals Rivet and Breton were killed. Several mine-chambers, fired by the enemy, produced a moment of hesitation. At length an attack in their turn by numerous Russian columns, compelled our troops to abandon the works they had carried, and to retire into our advanced *places d'armes*," (or front trenches).

Thus out of six attacks, five were repulsed—the four principal points assaulted, were :—1st, the Malakoff; 2d, the Great Redan; 3d, the Redan of Careening Bay, and 4th, the Central Bastion. The Allies succeeded in carrying only one of these points; but that was the key to the whole, and rendered the capture of the others a matter of certainty. Though the British failed in their attack on the Great Redan, it should be remembered, the French *also failed* in each attack *where the sap had not been previously carried close up to the ditch of the Russian works*. Furthermore, in capturing the Malakoff, the French met with but little resistance, as the Russian guns were dismounted, and the garrison had nearly all retired; while thirty thousand men were concentrated upon this fort, which, once gained, to retake it; "it would have been necessary," says the Russian commander, "to ascend in the midst of the ruins a very steep incline, and then cross a narrow ridge above a deep ditch, on the rear face occupied by the French." It is doubtless true, that the French fought bravely; it is equally true, that the Russians stubbornly contested every inch of ground; while the slaughter of the English before the Redan, argues

no want of courage and firmness in them. The French lost on this bloody day in killed, wounded, and missing, no less than seven thousand five hundred and fifty-one men, among them were *fifteen generals*. During the last three weeks of the siege, from twenty to thirty thousand Russians perished in its defense.

The Russian general had spanned the harbor with a bridge of boats and rafts, to secure his retreat in case of a defeat. He now proceeded to carry out his plan, of burning and evacuating the town. At dusk the Russian troops were ordered to retire across the bridge; while to divert the attention of the allies, a heavy fire of musketry was kept up from his advanced posts. Long lines of troops and baggage defiled along the bridge, and reached the northern side of the harbor. Prince Gortschakoff wisely placed a burning town, (from which immense magazines of gunpowder and shells, constantly shot roaring into the air, threatening inevitable destruction to those who might dare to enter it), between his retreating army, and their foes. About eleven o'clock loud explosions were heard in the town—about two, fires broke out in various parts of the city, and the flames spread to all the principal buildings—soon, amid the roaring of the flames, were heard the fearful explosions, caused by the blowing up of two of the southern forts; they were hurled into the air, accompanied by the upward rush of a multitude of shells, which exploded in all directions, their lurid glare revealing the fact to the allies, that the Russians were leaving the southern portion of the town. "I should have liked," says General Pelissier, "to have pushed forward, gained the bridge, and cut off the enemy's retreat; but the besieged was every moment blowing up his defenses, his powder-magazines, his buildings, and his establishments. These explosions would have destroyed us in detail, and so they rendered the idea impracticable." The vessels in the harbor were fired, and sunk, during this terrible night—two or three only remaining. Sebastopol blazed like a furnace! and, like Moscow, perished by the hands of her defenders. The Russian general had held Sebastopol as long as he considered it possible to do so, and

then abandoned it, rather than grace the triumph of the allies by a surrender.

By seven in the morning, the Russian army had passed over to the north side of the harbor, and the frail bridge was disconnected and taken over also. During the night, General Gortschakoff dispatched the following information to St. Petersburg :—"The garrison of Sebastopol, after sustaining an infernal fire, repulsed six assaults, but could not drive the enemy from the Malakoff Tower. Our brave troops, who resisted to the last extremity, are now crossing over to the northern part of Sebastopol. The enemy found nothing in the southern part but blood-stained ruins!"

When the sun next rose upon Sebastopol, it shone upon a city of blackened and burning ruins. Its fine harbor, now, no longer floated a proud, and aggressive fleet. Said the British admiral, Sir Edmund Lyons: "The bottom of the splendid harbor is now encumbered with more than fifty sunken vessels, including eighteen sail of the line, and several frigates and steamers: the menacing attitude of which, but a short time ago, materially contributed to bring on the war in which we are engaged." How fearfully was the massacre of Sinope avenged! Of the Russian fleet engaged on that faithless and atrocious expedition, scarce a trace remained, men, admirals, and ships, had nearly all perished. Is there not a "God in history?"

The curiosity of the Allied troops, together with their love of plunder, led many of them at early dawn into Sebastopol, in search of booty, and Russian spoils were actually offered for sale in the allied camp, before the last of the Moscovite legions had marched out of the city. The French helped themselves freely; but the English were held in check by the commands of their officers, and the vigilance of the sentinels. Others thought less of plunder, than of the *scenes of the recent conflict*, and hastened to the sites of destruction and blood. The Malakoff, the peculiar point of interest, lay in ruins,—“But inside,” says Mr. Russell, who was early on the spot, “the sight is too terrible to dwell upon. The French are carrying off their own and the Russian wounded, *and there are four distinct piles of dead formed to clear the way.*

The ground is marked by pools of blood, and the smell is already noisome ; swarms of flies settle on the dead and dying ; broken muskets, torn clothes, caps, shokos, swords, bayonets, bags of bread, canteens, and harvesacks, are lying in indescribable wreck all over the place, mingled with heaps of shot, of grape, bits of shell, cartridges, case and cannister, loose powder, official papers, and cooking tins." Such is the inventory of battle and siege. "With the Malakoff," says the same writer, "the enemy lost Sebastopol. The ditch outside towards the north was yet full of French and Russians, piled over each other in horrid confusion. On the right, towards the Little Redan, the ground was literally strewn with bodies, as thick as they could lie, and in the ditch they were piled over each other. Here the French, victorious in the Malakoff, met with a heavy loss and a series of severe repulses. The Russians lay inside the work in heaps, like carcasses in a butcher's cart, and the wounds, the blood—the sight exceeded all I had hitherto witnessed. Descending from the Malakoff, we came upon a suburb of ruined houses open to the sea ; it is filled with dead. The Russians have crept away into holes and corners in every house, to die like poisoned rats ; artillery horses, with their entrails torn open by shot, are stretched all over the space at the back of the Malakoff, marking the place where the Russians moved up their last column to retake it, under the cover of a heavy field battery."

A similar scene of wreck, ruin, and carnage, was witnessed at the Great Redan, but on a smaller scale. Says Mr. Russell, "Climbing up to the Redan, which was fearfully encumbered with the dead, we witnessed the scene of the desperate attack and defense, which cost both sides so much blood. The ditch outside made one sick—it was piled up with the English dead, some of them scorched and blackened by the explosion, and others lacerated beyond recognition." Into this ditch were piled up, row upon row, the bodies of hundreds of English and Russian soldiers, where their dust will commingle till the Resurrection, when they will arise, "no more each other's limbs to tear, in all the horrid rage of war."

Three thousand eight hundred and thirty-nine cannon were

found by the Allies in Sebastopol, with an immense amount of ball, gunpowder, and all the materials of war.

Thus terminated this memorable siege, in which the means of attack, and those of defense, assumed colossal proportions. Two hundred and ten thousand French soldiers, eighty thousand English, and fifteen thousand Piedmontese, with one thousand two hundred guns, exclusive of fifty thousand Turks with their guns, and material of war, had "planted" the Ottoman standard "between the seas," though confronted by an equal number of Russians, and these entrenched behind massive batteries and earthworks; with more than eight hundred cannon actually mounted, and with an apparently interminable amount of ammunition and spare guns in their arsenals. These, together with the Russian fleet in the harbor, attempted in vain to annul the purpose of God, and prevent the Ottoman flag from floating on the hills of the Crimea. But the Allies won three battles in the field, and terminated an unparalleled siege, of over ten months duration, "in a decisive triumph." The besieging army had eight hundred guns in battery in their various attacks, which fired more than one million six hundred thousand times. The French alone, carried their approaches, (in many instances through rocks by means of gunpowder) over fifty English miles, and used eighty thousand gabions, sixty thousand fascines, and nearly one million sand-bags.

"Valiant comrades," cries the brave Russian General, Prince Gortschakoff, addressing his soldiers after his retreat, "It is painful, it is hard to leave Sebastopol in the enemy's hands." *But the God of battles had so decreed it.* It was generally supposed that the Russian General would abandon the Crimea to the Allies. Not so, the Allies were to "plant" *their* standard "between the seas"—*but were not to drive the Russians out of the Crimea.* General Gortschakoff divided his army, leaving one part as a powerful garrison in the northern forts of Sebastopol, and took up a strong position on the Tchernaya heights with the other. Instead of retreating from the Crimea, the Russians commenced throwing up earth-works, and strengthening the north-side, with that rapidity and industry of which they had given so many remark-

able examples. New batteries and earth-works, of a solid and massive character, were rapidly constructed, so that in twelve days the Russians had erected as many earth-work batteries, and rendered their position almost invulnerable, at least from an attack across the harbor. During this time, the allies looked passively on, as if uncertain what step to take next. Even General Pelissier had lost his energy and aggressive activity. Mr. Russell says : " Even Marshal Pelissier seemed disposed either to rest, or to act with a caution scarcely common to him. When slaughter was spoken of in his presence, he used to remark : ' You cannot have omelets without breaking the eggs ; ' but he was not heard to utter this little proverb at this period." At this period each side stood as if desirous that the next aggressive movement should come from its antagonist. The fact is, *their work was done*, the Ottoman cause had triumphed in the Crimea, and in a short time the preliminaries of a peace were set on foot.

Let us now review the ground we have passed over : And, 1st. It is singular that the Russian army did not oppose the landing of the Allies.

2d. The Allied army was comparatively small, sickly, and ill provided with the necessary material to take Sebastopol.

3d. In passing the Alma, the Allies were stopped by a Russian army so strongly posted on the mountain heights as to defy defeat ; and had they succeeded in arresting the progress of the Allies, the Turkish standard would hardly have been planted in the Crimea—that year at least.

4th. Had the Allies taken up a position on the north of Sebastopol, the conflict would in all probability have been much shorter, as the allies would have placed themselves between the garrison of Sebastopol and the numerous Russian armies, that were continually advancing, by the way of the Isthmus of Perekop, to the relief of the place. In this position, to defeat the Russians, cut off the supplies of the garrison, and thus force the city to surrender, was indispensable to their own existence. But it is more likely the allied army, thus placed between two fires, would have been forced, *them-*

selves, to surrender, or to raise the siege, and thus have failed to accomplish God's designs.

5th. When the Allied army marched to the south of Sebastopol ; to take the city by an assault, appeared an easy task ; and nothing but an overruling power prevented them from choosing a course that must have secured its capture, as the city on the south was completely undefended, and lay at the mercy of the allies. But God had decreed them no sudden triumph, but a long and laborious siege.

6th. Aside from a Divine intervention, it is difficult to account for the supineness of the Allies, while the Russians were entrenching themselves behind their numerous earth-works. They could not be ignorant of such works as a means of defense at the siege of Silistria. But this, also, was necessary to the prolonged defense of Sebastopol.

7th. Notwithstanding the disease, toil, and privation of the Allies, on a foreign shore, and destitute of supplies ; yet *they never ceased advancing their parallels*, and "planting" themselves firmer and firmer on the heights of Sebastopol.

8th. Nor could the sudden, well concerted, and powerful attacks of the Russian army move them from the spot on which they had planted themselves. As the winds of winter sweeping over the sturdy oak, cause it to take deeper and firmer root in the soil, so the affairs of Balaklava, of Inkerman, and Eupatoria, only served to consolidate the power of the allies, who were firmly entrenched on the soil of the Crimea ; nor could the Russians drive them thence, or move them one inch from their position.

9th. *The language of the text implies a growth and strengthening of the Ottoman power in the Crimea.* The Allies were few and weak, when they first landed ; during the following winter they were wasted by disease, labor and cold, so that the British army was reduced to about half its original number, and the Nations trembled for their very *existence*. But the Allies had seized the Crimea with a tenacious grasp, and they held it firmer, and yet firmer, even in the darkest period of their history. With the opening spring, and the arrival of powerful reinforcements, it became evident that the Allies were growing in power, while the Russians were as

evidently becoming exhausted, and discouraged. It is worthy of note that the Russian artillery, at first, were better served, and more efficient, than those of the Allies ; instance the first bombardment of the town, when the Allied batteries, those of the French especially, were speedily silenced by the Russian fire. But a gradual change took place, till, at the final bombardment of the city, the Allied fire was so destructive, as to be styled by the Russian general "an infernal fire." Upon the whole, the Allies and Russians were like the houses of David and Saul in the civil wars of that period : While the one "waxed stronger and stronger," the other "waxed weaker and weaker."

10th. The language, "he shall plant the tabernacles of his palace *between the seas*," appears to foretell the conquest of both, by the Allies. Though the Czar, in a letter intercepted by the enemy, declared "that he would almost as soon see the Allies in his palace at St. Petersburg, as in the Sea of Azof,"* yet the entrance to that Sea *was left unguarded*, and the Sea of Azof, as well as the Black Sea, became an easy conquest to the Allies.

11th. The inspired language seems to imply, not a victorious campaign, or march through a country, as in the case of Omar Pasha in the Principalities ; but the concentration of military power at a given place, as at Sebastopol. In reference to the former, the language is : "*He shall go forth*," &c. In the latter : "*He shall plant*," &c., and in both cases, the history of the war affords a striking comment on the sacred text.

12th. The Prophet represents the triumph of the Ottoman power, in the fall of Sebastopol, as the end of the war : and immediately adds, "*yet he shall come to his end*," &c. He says nothing of the demonstrations in the Baltic, the war in Asia, or the fall of Kars, but points out the *last triumph* of the Ottoman power previous to its dissolution. It has been observed that the Allies were not to drive the Russians out of the Crimea, but "plant" themselves there. This was strikingly fulfilled ; the Anglo-French armies appear to have lost their energies, when Sebastopol fell, and notwithstanding the colossal preparations of the Allies, especially Great Britain, to extend

* See Sir E. Lyon's Speech in Hampshire.

the war, and the evident disinclination of that power to sign a peace in the present position of affairs, yet a peace, *the harbinger of yet greater wars*, was brought about, soon after.

“ God moves in a mysterious way,
His wonders to perform ;
He *plants* his footsteps in the sea,
And rides upon the storm.

“ Deep in unfathomable mines,
Of never-failing skill ;
He treasures up his bright designs,
And works his sovereign will.”

Ye, who disbelieve the Bible, and doubt the providence of God, come read his testimony in the Prophets, and their demonstration in history.

“ *Yet he shall come to his end and none shall help him.*” In this language two things are clearly stated. First, that the Turkish power “shall come to his end ;” and, secondly, that none of his Allies, or abettors, shall (*effectually*) “*help him,*” or prevent the dissolution of that power. Following the course of events, as far as they throw light on the subject, it will be found that these words have received a *partial* fulfillment ; but their *full accomplishment* is yet in the future.

The siege of Sebastopol had been a test of the relative strength, and endurance of the contending powers ; and soon after its fall, Austria, (doubtless instructed by the Czar) again proposed her mediation for peace. Things had altered since the late Vienna Congress. The Allied powers had not then displayed their vast military resources, and that superiority in arms, which afterwards appeared. The French and English armies before Sebastopol had commenced the siege, unprepared for the rigors of the winter ; and the English commissariat had committed such blunders as to expose the troops to terrible calamities. They had, too, sent an immense naval armament to the Baltic, which accomplished very little of what had been expected of it, for want of the auxiliary support of land forces. In view of this, Russia proudly rejected offers, she would gladly have accepted, a year after.

The Allies had now taken Sebastopol, and were awaiting

the return of spring, in excellent health and spirits. Mean-time, a naval armament, destined to the Baltic the next spring, exceeded anything ever before known in the annals of war. England alone announced to the world that she would have five hundred vessels of war in commission by the spring, especially adapted to operations in the Baltic. It appeared certain, if the war continued, Sweden would seize the opportunity to recover Finland from Russia, as she could invade that province with one hundred and fifty thousand men. Besides, Russia had lost during this contest, the *prestige* of invincible military power, she had acquired. The Emperor Nicholas, to meet the necessities of the war, had exhausted the population and the productive resources of the empire. Levies after levies had decimated the provinces, and produce of every kind had been collected and absorbed, in the attempt to supply the unlimited demands of many armies, defending a vast line of frontier, open to attack, on all points. Disease and war consumed, almost as soon as they arrived, those who were sent to recruit the shattered divisions. To this drain upon the population, must be added the exhaustion of the financial resources of the empire. Unable to raise a loan, even on the most unfavorable terms, in the markets of Europe, forced taxes and contributions were rung from the people; while an immense amount of paper money was made a legal tender, under heavy penalties for refusal. An absolute destruction of all the means of transport, also, had taken place throughout the south of Russia.

The rapidity with which men and provisions were supplied to the Russian army, during the early part of the siege of Sebastopol, excited general surprise. Large bodies of troops were known to have been transported from Odessa to the seat of war in carts. A continual stream of convoys crossing the dreary steppes of the Crimea, carried to the besieged city the produce of the plains of Southern Russia—no longer exported to the markets of Europe. But few, if any, of these innumerable carts, ever returned to the place from whence they came; they had been seized in the towns and villages, and their wretched owners had fled to avoid being driven away with them. When they had served their immediate purpose, time

could not be lost in sending them back, and they were consequently abandoned. The horses, left without food, soon died, the oxen were killed for meat, and the carts broken up for fuel. Thus was the whole of Southern Russia stripped of its land transport ; as fatal to agricultural prosperity, as to the progress of the Russian arms. With no prospect of direct assistance from Austria, or any of the German States, the Czar perceived that he was engaged in a hopeless struggle, against so formidable a coalition as that arrayed against him.

After all, the Allies offered the Czar moderate terms, and it was wisdom and policy in the Emperor Alexander, to accept them.

“ As yet, Russia was not crippled beyond the means of speedy recovery. Her vast resources, although undoubtedly affected in some respects by the war, still remained. A few years peace, with a well-directed administration, the reconstruction of her army, the encouragement of agriculture, the development of useful public undertakings, and the employment of foreign capital, would re-establish her national character and restore her European credit. She was called upon to make no sacrifices which could really take from her the means of *successful aggression upon Turkey hereafter*. The Territorial concessions imposed upon her, were, after all, of a trivial nature, and would probably be more than counterbalanced by the indirect recognition of territorial claims, which had previously been disputed. She was only to be bound by a treaty, and a treaty with her has always been so much waste paper, when it has suited her to evade it. She had still many chances in her favor. Was it probable that the close alliance between France and England, which had been the only cause of her defeat, would continue? Might not the States of Europe, be, ere long, involved in a war, or in internal political convulsions, which would prevent them from again uniting against her? Did not the Ottoman Empire contain in itself the seeds of decay, and offer by its own weakness and misgovernment continual excuses for interference, and, if necessary, for open rupture? Did she not possess, after all, the real influence in Turkey, the influence based upon the sympathy of the greater part of the Chris-

tian population, arising out of community of religion, of language, and of race? Could she not, by intrigues, bribes, and threats, recover her lost position in the Principalities, where venality is almost the universal rule, and honesty and patriotism rare qualities, and where an Austrian occupation had taught the unfortunate inhabitants to look, even to Russia, for protection? Could she not evade her engagement, not to rebuild her navy, destroyed at Sebastopol? Had not *those very war-steamers*, which had threatened Constantinople and the Turkish coasts, been constructed in England and brought into the Black Sea through the Dardanelles and Bosphorus, *in defiance of a treaty*, as merchant or postal vessels?" After all, could she not transfer the war to Asia, and make the Caspian Sea, instead of the Black Sea, the basis of operations? Would not the fall of Kars, greatly increase the influence of Russia in that direction? Could she not win over to her interest Persia and the neighboring States, over which she already exerts great influence? Would such a course provoke a European coalition against her? And would not England alone be her only serious foe? and could she not carve out work enough in India, Persia, China, and Europe to fill her hands, and prevent her armed interference? and was not this the road, (by way of Asia) the Ottoman Turks entered Constantinople?*

With such views, evidently arising out of the subject, it is not to be wondered at, that the Emperor chose a peace, to the continuance of a war that threatened defeat, humiliation, and possibly a dismemberment of the Empire.

The French nation was now desirous of peace, as her finances were becoming crippled. She was dazzled with the military glory already acquired in the Crimea, and gloried in having wrested from Russia that power she had employed in Turkey against the Latins. The French Emperor had formed an *alliance* with England, (while his uncle could not secure a *peace*), and had brought himself into note, by the events of the war. But other reasons, more weighty still, led to a peace, so favorable to Russia.

Sebastopol having fallen, and the Crimea fast yielding to

* See London Quarterly, April, 1856.

the Allies, other points must be selected, and agreed on, for the operations of the Allied forces in the spring. The Baltic, St. Petersburg, and the Russian fleet, appeared the next point of attack. But, at this phase of the war, arose a difficulty: though Great Britain would gladly have destroyed the Russian fleet, France thought differently. The policy of France has long been to induce some other continental power to maintain such a navy, as would, combined with that of France, be presumed fairly to match the British fleets. Spain was long the maritime power to whom France looked for support on the high seas against her natural enemy; but the Spanish navy was defeated at the battle of Trafalgar, and France, standing alone, has watched, with some interest, the rising Russian fleet in the Baltic. Lord Palmerston was not at first inclined to the Austrian proposition for peace, and submitted to the French government his views. The success of the Allied arms he thought would justify, and the future security of Europe demanded, the exaction of measures more stringent toward Russia than those proposed by Austria. To this the French minister replied: "That the object of the war, namely, the protection of Turkey, having been attained, its further prosecution would cause it to assume proportions not originally contemplated; and that a new understanding must in that case be come to, and the original stipulation, that neither France nor England was to gain any accession of territory, or other private advantage from the war, must be abolished. Great Britain, he observed, would probably deem the destruction of a rival naval power in the Baltic, a sufficient compensation for her sacrifices. *But France had no interest in such a consummation; on the contrary, many Frenchmen were of opinion that her interest pointed altogether the other way, and dictated her encouragement of the maintenance of another great naval force in Europe, additional to those of France and England.* Finally, should the war continue on an enlarged scale, France desired to know how far she might calculate on the support of Great Britain, in asserting her claims to consideration, whenever peace should be actually made."

This language evidently points to the acquisition of the Rhinish provinces of Prussia, as an equivalent to France for

the advantage Great Britain may derive from the destruction of the naval power of Russia. But a war for the dismemberment of Prussia did not suit the policy of England ; hence the peace. Query—Was not the reluctance of France to destroy the Russian fleet, the *chief cause* of the failure of the Allied navy at Cronstadt ?

Equally averse was France to extend the war into Asiatic Turkey. While Great Britain wielded such vast power in British India, France could have no wish to check her natural rival, (the Czar) in that direction. Having put the possession of Constantinople out of the reach of Russia, (in which she was deeply interested) the policy of France forbade her carrying her arms further Eastward. To French policy, and her dread of British power in Asia and India, may be mainly attributed the fall of Kars.

In this state of affairs, England must carry on the war alone, or purchase the co-operation of France at the price of Prussia, and a general European war. England had made vast preparations to continue the war ; but, notwithstanding the fall of Kars, had greatly increased the influence of Russia in the East ; yet, much against his wish, Lord Palmerston was forced by France, to conclude a peace.

TREATY OF PARIS.

On the 25th of February, 1856, the representatives of the principal powers of Europe met at Paris, to consult on the Austrian proposition, as a basis of a peace. The proceedings of the Congress were kept a profound secret, till their work was accomplished. At length, on Sunday, the 30th of March, a hundred and one guns announced the conclusion of peace, to the citizens of Paris : while an official announcement informed the world that the plenipotentiaries of Great Britain, Austria, France, Russia, Sardinia, and Turkey, had affixed their signatures to the treaty which ended the war. *Turkey, though a principal in this war, was scarcely consulted, and barely represented*, while Sardinia was simply a looker on.

Some further sittings took place, for the settlement of "secondary questions." Of these, one was the condition of the

Danubian principalities ; another the future of Italy, and a third, the laws of maritime warfare. On Sunday, April 27th, the Congress assembled to exchange the ratification of the treaty ; and thus peace was formally restored to Europe.

The treaty embraces the following points :

Article 1st. Declares the existence of peace, between the nations here represented.

Art. 2. Provides for the speedy evacuation of all territories conquered or occupied during the war.

Art. 3. Obliges Russia to restore to the Sultan, the fortress of Kars, and all the Ottoman territory in her possession.

Art. 4. Obliges the Allies to restore to Russia, their conquests in the Crimea.

Art. 5. Grants entire amnesty to all persons of each nation, who favored the enemy in the course of the war.

Art. 6. Provides that prisoners of war be given up on either side.

Art. 7. Admits Turkey into the European family of nations, and binds the powers to respect, and defend "the territorial integrity of the Ottoman empire."

Art. 8. Binds Turkey to submit all difference arising between the Porte and either of the powers, to mediation, before going to war.

Art. 9. Speaks of the Turkish firman, (or law) declaring it to be at no future time a cause of interference.

Art. 10. Recognizes the right of Turkey to close the Dardanelles and the Bosphorus against all vessels of war, of a foreign flag.

Art. 11. Makes the Black Sea free to commerce, but interdicts the flag of war.

Art. 12. Regulates commerce on the Black Sea.

Art. 13. Prohibits Russia and Turkey from erecting or maintaining "military-maritime arsenals," along the coast of the Black Sea.

Art. 14. Embodies the stipulations of a treaty between Russia and Turkey, limiting the navies of each power on the Black Sea, to *ten light vessels, each*.

Art. 15. Regulates commerce on the Danube, and forbids either Turkey or Russia levying unusual tolls on vessels navigating that river.

Art. 16. Appoints a commission, in which each nation represented, to clear, and keep clear, the mouths of the Danube from sand, &c., and to fix a reasonable duty on each vessel, to cover the expenses. The flags of all nations to be on perfect equality.

Art. 17. Provides a permanent commission, (which supersedes the former), to superintend the navigation of the Danube.

Art. 18. Limits the first, or European commission, to two years, to be succeeded by the river commission.

Art. 19. Allows each contracting power, to station two light vessels at the mouth of the Danube.

Art. 20. Provides for the rectification of the Russian frontier in Bessarabia.

Art. 21. Annexes the territory thus ceded by Russia, to the Principality of Moldavia.

Art. 22. Guarantees the then existing rights and privileges of the Principalities of Wallachia and Moldavia under the Porte, and prohibits the exclusive protection and interference over them, of any of the guaranteeing powers.

Art. 23. Provides for the reorganization of the said Principalities, and guarantees to them "an independent and national administration, as well as of full liberty of worship, of legislation, of commerce, and of navigation."

Art. 24. Orders that the inhabitants of the said Principalities be consulted, regarding the reorganization of their country.

Art. 25. Defines the mode of procedure, that "shall constitute definitively the organization of these provinces."

Art. 26. Empowers the Principalities to organize a national armed force, to secure the peace of the interior, and to repel external aggression.

Art. 27. Forbids Turkey from exercising an armed intervention in the Principalities, without previous agreement between the contracting powers and the Porte.

Art. 28. Guarantees to the Principality of Servia its inde-

pendent and national administration, as well as full liberty of worship, of legislation, of commerce, and of navigation.

Art. 29. Allows Turkey to place garrisons in Servia, but forbids the armed intervention of that power, in its affairs, without the consent of the contracting powers.

Art. 30. Provides that the Asiatic possessions of Russia and Turkey, be "such as it legally existed before the rupture."

Art. 31. Provides that the troops of Austria, and the Allies, evacuate the soil of Turkey, as soon as possible.

Art. 32. Restores the laws of commerce among the belligerent powers, to the position they were before the war.

Art. 33. Prohibits Russia fortifying the Aland Islands.

Art. 34. Provides for the ratification of the treaty at Paris, in the space of four weeks.

This is a faithful compendium of the treaty of Paris ; and it evidently leaves Turkey worse than the Allies found her !

To illustrate. Article 7th, that admits Turkey into the family of European nations, is based upon the weakness of that power. Unable to defend herself, the Powers of Europe adopt her, clothe her, to suit themselves, and attempt to train her to *their own family habits*, and adjust her proportions to suit the so-called "Balance of Power ;"—they thus deprive her of her ancient independence, and lay her open, at any time, to aggressions and dismemberment ; if not from Russia, yet from a source equally dangerous, because more powerful. Now, if it is true, that "*no nation was ever saved from decline and ultimate fall, by foreign aid alone,*" what must become of Turkey ? a "sick man" in the hands of his friends, *each anxious* to administer on his estate.

Articles 11, 12, and 13, deprive Turkey in a great measure of the means of defense against the future aggressions of Russia. That power has nothing to fear from Turkey, while Turkey has every thing to fear from Russia. Yet, as one result of this war, Turkey is not allowed to build arsenals or fortifications on the coast of the Black Sea ! Thus accelerating her ruin, by inviting a Russian descent upon her unguarded frontiers, at any future time, when the unsettled state of Europe may render the capture of Constantinople probable.

Article 14th deprives Turkey of a fleet. The war was undertaken by the Allies to strengthen Turkey, and weaken Russia. Having destroyed the Russian fleet, the Allies were in a condition to insist, that it should not be rebuilt ; *without weakening Turkey, by depriving her of every vestige of maritime power.* Deprived of her fleet, as she is : she is not only powerless when menaced, but has actually lost the control over her vast territories on the sea-board of the Mediterranean ; and the present condition of their population threatens ere long to compel another European interference, *and may bring about another European war ;* while Russia, the great aggressor, is allowed to increase her fleet, to any extent, in her Baltic ports and other parts of her vast empire. “ How vain is the help of man ” for the stability of Turkey, when God has said, “ yet he shall come to his end and none shall help him.”

Articles 22, and the seven following, dismember the Ottoman Empire, by, in effect, severing from it the Principalities of Wallachia, Moldavia, and Servia ! Russian armies marching into the Principalities on the Danube, brought on the war. Should Turkey take a similar course, and march an army into the Principalities, without obtaining the consent of the contracting powers, she would be confronted by the armies of nearly all Europe. Thus, a war, undertaken to *secure the Ottoman sovereignty in the Principalities, has terminated in the loss of both to Turkey, together with that of Servia.* Nor could the Ottoman power resist, with any hope of success, these concessions. As it is, three of the finest provinces of Turkey are taken from her, and erected into independent States, (though in form under Turkey), that may *themselves* speedily embarrass, still further, the Ottoman power.

TURKISH HATTI-SHERIFF!

Great hopes are entertained by some, that the concessions of Turkey in the celebrated Hatti-Sheriff, or imperial Firman of the Sultan, published through the empire in the month of February, 1856, will eventually regenerate, and reinvigorate

that power. But by reviewing *the circumstances that led to these concessions, and the concessions themselves*, it will be perceived that they afford little hope for the permanent stability of Turkey.

“With the first prospect of peace the Allied powers demanded certain civil reforms from Turkey, as a recompense for the assistance which had been given her in repulsing the encroachments of Russia. The fourth point in the Austrian peace proposals related to the privileges of the Christian subjects of the Sultan, which, it was said, were to be established without injury to the independence or dignity of his crown—a matter which, under existing circumstances, was an impossibility. What the Sublime Porte yielded to the demands of France and England, seconded by Austria, and further backed by the public opinion of nearly all Europe, could hardly be looked upon as a perfectly voluntary concession.” In fact, with two hundred thousand Austrians in the Principalities ; and masses of foreign troops in the *Turkish capital* ; the Sultan was in no condition to resist any concessions the Allies might see fit to impose upon him.

Several conferences on the fourth point took place at Constantinople, between the representatives of the Allies, and those of Turkey. The former, acting in concert, drew up a note which explained the concessions they desired the Turkish Government to make, and presented it to the Porte, for its acceptance, on the 22d of January.

These demands met with a favorable reception from the Turkish Government. Not only the principles laid down for the insurance of the equality of all subjects of the Sultan, but all other suggestions intended to secure the improvement of the internal condition of Turkey, were accepted. The Ottoman council only requested the ambassadors to reconsider some of the terms contained in the project submitted by them, as it was thought they might be offensive to the Sultan. This was immediately done ; for the ambassadors were well pleased with the result of their efforts.

Having obtained the assent of the Sultan to the proposed concessions ; the British Ambassador ventured to invite him to be present at a fancy ball, to be given at the embassy. To

the astonishment of all, Abdul-Medjid accepted the invitation ! and the wondering Mussulmans beheld their Prince ; he, who as successor of the Prophet, and Sha in Sha, or king of kings, had hitherto despised equality with any sovereign on earth ; now, reluctantly consents to become the guest of an official Frank ; and the haughty Turks witnessed their proud sovereign conducted from his palace to the ball, through long lines of English, Scotch, and German troops ; thus yielding a reluctant, *open sanction* to the concessions he had made.

The Sultan accepted a similar invitation soon after from the French Ambassador, attended with similar display, and like results. "How are the mighty fallen, and the weapons of war perished !"

On Monday, the 18th of February, the *imperial firman* was formally promulgated at Constantinople, in the presence of the chief dignitaries of the empire, the heads of the Mohammedan law, and consequently of the Mohammedan religion, and the chiefs of the non-Mussulman sects of the empire, comprehending the Patriarchs, arch-bishops, and bishops of the different religious communities, together with the most prominent men among the Christian, and Mussulman population of Constantinople.

The Allies were desirous of making the firman still more binding upon the Turkish Government, either by introducing it textually into the "Treaty of Peace," or by appending it in such a manner as to render it, in fact, a part of the treaty itself. To this the Porte objected, declaring that it would be an infringement of the independence and dignity of the Sultan, if he were to be controlled by other powers in the administration of the affairs of his own dominions, and in the government of his own subjects ; and that the insertion of the Firman into the treaty would afford Russia, Austria, France, and England, continual excuses for interference in the local affairs of Turkey. Great Britain saw that this would enable Russia, and France to revive their ancient quarrel, and extend their conflicting influences amongst the Christian population of Turkey ; and her plenipotentiaries, supported those of Turkey, in preventing its insertion in the treaty. It

is merely referred to in that document, and declared to be no ground of future interference.

After all, though the firman is not inserted in the treaty, its reference to it, in view of all the circumstances, must be considered, not only a solemn pledge from Turkey to duly carry out its provisions, but, as possessing all the moral weight of the treaty itself. "How far any one power will be able to place its own interpretation upon any part of that document, and to found pretensions upon that interpretation, will probably hereafter become matter for very serious discussion, and may lead to fresh misunderstandings and complications. Russia declares, in announcing peace, that the objects of the war have been attained, the rights of the Christians having been secured. But does she renounce her pretensions to place her own construction upon the nature of these rights? We doubt it. There are expressions in the new firman as ambiguous and as elastic as any of those stipulations in the treaties between Russia and Turkey, which were the immediate cause of the war. For instance, it declares that 'all the privileges and spiritual immunities granted by the ancestors of the present Sultan, *ab antiqua*, and at subsequent dates, to the Christian communities or other non-Mussulman persuasions, established in the Turkish Empire, shall be confirmed and maintained.' Unless the treaty expressly explains the meaning of this declaration, (and it does not), in what, we would ask, does it differ from that which was asked of the Porte by Prince Menschikoff? We have here an admission, upon which Russia can found all her old claims, to interfere in the affairs of the Christian population professing the Greek faith, and to insist upon the maintenance of the power of the Greek clergy over their flocks."*

It will be remembered that the Sultan's firman, or concessions, underlays and forms the ground work of the treaty of peace. In the language of the treaty, the Sultan "resolved to communicate to the contracting parties, the said firman, emanating from his sovereign will. The contracting powers recognize the high value of this communication." (Art. 9.) This language, stripped of its oriental court garb, is either

* See London Quarterly, April, 1856, p. 278.

invested with the "high value" or obligations of a treaty, or it is not. If not, it is utterly worthless ; it may bind the present Sultan, who issued the firman, but cannot bind the nation, as it is no national obligation. If it is, the non-fulfillment of these obligations on the part of Turkey, clearly supposes the right of interference on the part of the party wronged. Now, if these obligations are disregarded by the Porte, to say that "it cannot in any case, give to the said powers the right to interfere," (Art. 9) is but a play upon words. It is hadly likely that the British nation are investing their millions in Turkish stocks, and reforms, without reserving to themselves the right to "*interfere*," if need be. John Bull is not accustomed to part with his money to Christian or Turk, without a better guarantee than, "I promise to pay." However, we shall see.

"The Hatti-Sheriff proposes some real reforms in the government of the Christian churches, which, if carried out, will greatly benefit the Christians themselves. The Patriarchs are no longer to be, as formerly, dependent for their tenure of office upon the caprice of the Porte, or of foreign missions, but are to be elected for life. Ecclesiastical dues are to be abolished, and the Patriarchs, clergy, and heads of communities are to receive fixed salaries ; the Christians of Turkey are thus relieved from one of the chief sources of oppression, the rapacity and avarice of their own priesthood. The temporal administration of Christian and other non-Mussulman communities is to be taken from the bishops, who have exercised and abused the supreme authority claimed by them in civil cases, and is henceforward to be vested in a mixed assembly of ecclesiastics and laymen. Hitherto, no church could be built, or even repaired, without express permission from the Turkish government. This permission could only be obtained by heavy bribes to the Turkish Ministers and authorities, expensive proceedings at Constantinople, or the direct interference of some foreign mission. Buildings for sacred purposes, if in towns, villages, or quarters inhabited exclusively by persons of the same creed, may now be repaired, upon the original plan, without any permission being necessary ; plans for new buildings are still to be submitted to and approved

by the Porte ; but it is expressly declared that this intervention of the administrative authority *shall be entirely gratuitous.*" This latter clause gives the Porte great latitude, and lays the government open to various and opposite influences, which will be carefully watched by the champions of the Greek and Latin Churches, the Emperors of Russia and France.

Hitherto the names and epithets usually applied to the Christians were offensive and humiliating. Infidel dog, and unbeliever, were the common designations of a believer in Christ. It is now enacted that : " All epithets and distinctions which could tend to show a difference between one class of my subjects as the lower, and another as the higher one, are forever abolished from the documents of my imperial chancery. It is likewise strictly forbidden to officials and private individuals to use offensive and dishonoring terms, and the offenders will be punished ;" again, " no one will be molested on account of his religion, and no one forced to change his religion." As far as the government is concerned, these measures can easily be adopted, and it is but an act of justice to the Christian population of Turkey that they should. But will the promulgation of a State document erase the remembrance of the deep wrongs the Christians have suffered for ages, from the Turks ; or remove from the minds of the Turks, that deeply stereotyped hatred, and contempt for the Christians, which is the offspring of race, of conquest, and religion ? The few privileges granted the Christians as a *favor*, will, now they are demanded as a *right*, be reluctantly given, or altogether withheld ; producing a state of feeling little adapted to afford strength and permanency to the Turkish government.

But the clause, " no one will be molested on account of his religion," &c., promises much for missionary operations in Turkey. Before this, death was the penalty for renouncing the Mohammedan persuasion for that of the Christian : and to embrace the faith of Christ was attended with the " loss of all things," yea, life itself. These pains and penalties for apostasy being removed, the Christian Missionary, with his Bible, and a system of pure and elevated Christianity, (in contradistinction to the Oriental forms and superstition of the Eastern churches), will now find access to masses of the Mussulman

population, who hitherto turned a deaf ear to the Christian teacher.

“The outward barrier having thus been broken down between the Mussulman and Christian, it is declared that all subjects of the Turkish empire, without distinction of nationality, (or faith) shall be admissible to public employment, merit and capacity being declared to be the only qualifications required.” It is hardly possible that a principle so liberal and just can be carried out in the Turkish empire ; if so, it will exceed anything hitherto known in the most enlightened nations of Europe. *Turkey must see in these concessions the germs of her own destruction, and the policy of the government will be in the opposite direction.* “Hitherto Christians have not been excluded from high offices of public trust, as long as these offices have not been directly accompanied by actual power in the control over public affairs. Greeks, Bulgarians, and Armenians, have been ambassadors, plenipotentiaries, chief secretaries in government departments, and have filled other very important places, but they have not been ministers, governors of provinces, or commanders of armies. *We doubt* whether it will be consistent with the safety and tranquility of Turkey to raise any of its Christian subjects to those dignities, till great changes take place in the empire.” This enactment will afford Russia a wide field to display her art and policy, in working her dependents into places of power and trust, in the Turkish government.

The next clause of the firman declares that all subjects of the empire shall be received into the civil and military schools of the Government, and authorizes every community to establish public schools of art, science and industry, “the choice of teachers, and the method of instruction, are to be under the control of a mixed council of public instruction named by the Sublime Porte.” Private schools are numerous in Turkey ; scarcely a village, however small, in most of the empire, but has a school of some kind, and though a great amount of useful teaching exists, yet an extended system of solid education is one of the chief wants of Turkey. Christians have hitherto been admitted into *some* of the schools of the government ; their admission into the military schools, is, of course, a ques-

tion dependent upon their admission into the military service. But to admit Christians into the military schools of the empire, and train them in all the arts of war, and yet withhold from them the chance of promotion, and command in the army, (which the Turks will certainly do) : is to fill the Turkish army with discontented troops, and raise a body of men possessing both the will and ability to overthrow the Turkish government ; unless another MOHMAUD, arises to extirpate these modern Janizaries ; an event which would rouse the indignation of Europe, and probably end the Ottoman rule in Turkey.

The next provision in the firman is the equal administration of justice ; it provides mixed tribunals for the trial of all suits, commercial, correctional, and criminal, between Mussulmans and non-Mussulmans, and provides that the proceedings shall be public, and that oaths shall be administered to witnesses according to the religious laws of each sect. Civil suits are still to be tried before the mixed provincial councils, in the presence of the governor and judge of the place ; and special cases, exclusively affecting non-Mussulmans, may be referred, at the request of the parties, to the council of the Patriarchs or of the communities to which they belong. The laws are to be digested into a code, which is to be translated into all the languages current in the empire.

With the Mohammedans, as with the Jews, law and religion, are the same thing ; and every legal obligation, is *founded upon* or *traced to*, a religious precept. There is no distinction of *lawyer* and *priest*, or ministers, in Mohammedan countries as with us ; and the men of the law, among Mussulmans, fill places, analagous to our pulpit and bench ; with them religious obligations are constantly remembered and acted upon, and men stop on their journey, suspend the most urgent public or private concerns, to perform their ablutions and prayers, the neglect of which constitutes, in their eyes, a sin. The Christians of Turkey view this with contempt, while the Turk, in turn, despises the unmeaning forms of the Eastern Christians. Now, as the laws are the religion of the empire, they are administered by what may be aptly called the "*lawyer-priest*." The Christians, not recognizing the Mohammedan code, are

not bound, (except in certain special cases), by the Turkish or Mussulman law, and have been, in consequence, excluded to a great extent, from its operations. In civil cases between Christians, the decisions have hitherto been left to the patriarchs, the bishops, and the heads of the respective communities, who, if possible, are more corrupt than the Turks themselves. Criminal cases have been summarily and arbitrarily dealt with by the Pashas and local governors. An oath could not be administered to a Christian, and in many cases, even his evidence could not be received, against a Mussulman. To remedy these evils, various expedients have been adopted by the Turkish Government, but they afford little substantial justice between persons of opposite creeds. Now, can any one believe that the Turks, who have been brought up in the belief that they are a superior race, and above the law, as regards their Christian fellow-subjects, can be compelled by an imperial firman to look upon the Christians as their equals in a court of justice, seeing they have no basis of law, or morals, in common with them. We are too familiar with the influence of conflicting religious views and interests in the best conducted courts of Europe and America, to hope for anything like justice, from such a mass of jarring elements as the civil courts of Turkey will henceforth present. Frequent quarrels, litigations, and appeals, of a formidable nature, must often arise from a people who can neither understand nor appreciate each others views of the claims of justice. Nor is it unlikely, that, as is usual in such cases, the Greeks will appeal to the Czar, the Latins to the Emperor of the French, and the Protestants to Great Britain ; and under existing circumstances, how these nations can avoid interfering, more or less, I cannot see.

“The prison-houses of detention, and other establishments of that nature, which have hitherto been a disgrace to Turkey, are to be reformed ; corporal punishment is abolished, except in certain instances, and an effective police is to be established throughout the empire.” These are mostly salutary reforms, and may, with one exception, be enforced with little opposition. But the effect of a numerous and armed

police, (these plastic tools of any government) is yet to be seen in Turkey.

The next clause in the Hatti-Sheriff is one which may affect the very *existence of the Ottoman Empire*. It declares that "equality of taxes entailing equality of burdens, as equality of duties entails that of rights, Christian subjects, and those of other non-Mussulman sects, as it has been already decided, shall, as well as Mussulmans, be subject to the law of recruitment." This provision, if carried into effect, will cause a radical change in one of those fundamental laws upon which is based the constitution of the Empire. Hitherto Christians, and non-Mussulmans, not being permitted to enter into the military service of the State, have been exempt from the conscription; some Albanian tribes, with a few others, who submitted to the Turkish yoke, on certain conditions, amongst others, that of furnishing to the Sultan military aid in case of war, can scarcely be considered as exceptions, as they furnish voluntarily their own troops, and pay no capitation tax, and their testimony is admitted in the Turkish courts the same as the Mussulmans, so that these, in a sense, are independent tribes—they are subject, instead, to a capitation tax of so small an amount that it scarcely weighs even upon the most indigent. It is divided into three classes: the richest banker or merchant pays between twelve and fourteen shillings (English) annually; the poorest man about four shillings. At this small price the Christians of Turkey have hitherto been exempted from the heaviest infliction which can fall upon a community—that of forced military service. Their children were not dragged away from their homes, nor their young men separated from their wives and parents—villages were not left desolate and fields uncultivated. They (the Christians) were well content to pay a small annual sum, and to live unmolested, whilst misery and desolation were spread through the dwellings of their Mohammedan fellow-subjects. Compare the deserted Turkish village with its flourishing Christian neighbor! What is the principal cause of this difference?—The conscription! which has reduced the Turkish race more than oppression and the plague, and has probably laid the foundation of its ultimate extinction. It is the source

of every manner of evil—infanticide, self-mutilation, neglect of agriculture, desertion of home, and rapid depopulation.

To the exemption from military service the Christians of Turkey chiefly owe their prosperity and their comparative wealth. No wonder that the promulgation of the new law has thrown dismay amongst them, and has led to urgent remonstrances from all parts of the Empire. Give a Christian the option of paying the capitation tax or of being liable to be seized for a soldier, and he will not hesitate long in making his choice.

The Turkish power had its origin in conquest ; and its form of government has been purely military, from the beginning. In Europe the Turks are few compared with the Christians, and destitute of wealth and commercial enterprise. They are surrounded with powerful neighbors, whose policy is to incite the Christians of Turkey against the government. The British in India, though they have not these dangers to contend with ; yet are more jealous of their Indian subjects than the Turks have ever been of the Christians. The English, to this day, do not “ admit them to any public employment which confers the least power or authority, except under the immediate control of a British officer.” Nor, could they keep their *grasp* of India, in any other way. The two cases are in many respects similar. In India the dominant race are Christians ; in Turkey, Mahommedans. The English in India, and the Ottomans in Turkey, are in the minority, and in both cases sustain their power by the sword. To maintain their dominion, it has hitherto been the policy of the Turks, to keep down as much as possible, the Christians ; to exclude them from real power, and to prevent them from obtaining that prosperity, that influence, and that share in the administration of public affairs which would inevitably end in the fall of the Ottoman rule in Europe. It is not surprising that such should have been the case. *On the contrary, the Turks could not do otherwise. With them, it has been a question of their very existence.*

Such being the case, can the Turks be expected to admit native Christians into the higher ranks of the army, at least, for a long time to come, unless compelled to do so by some future demonstration of the Allies ; which would be contrary

to the stipulations of the treaty at Paris, and supposes the non-existence of an independent Turkish army ; in effect, the cessation of the Ottoman rule ? Great changes must take place in Turkey, before large bodies of troops, or even regiments, can be placed under the command of Christians, who, might at once turn them against the existing government, and in favor of its enemies. Doubtless the conscription will be used as an engine of State, for destroying, or keeping back, the power of the Christians. " If a Christian be more active, intelligent, and wealthy, and consequently more dangerous than his neighbors, no doubt the Turkish authorities will so contrive that the lot should fall upon him, and that he should be hurried off to a regiment of Albanians or Kurds, in some distant part of the empire. He cannot appeal for protection to a foreign mission ; we have urged the conscription upon the Porte, and if we are to intercede in behalf of every Christian who is unfortunate enough to become its victim, our interference would be endless. It would be impossible to devise any means better calculated to check the rapidly increasing wealth and intelligence of the Christians of Turkey than the introduction amongst them of this law. Had we left the question where it was, the Turkish government would have been at length compelled to avail itself of the military services of so large a portion of its subjects. *Christians would have been formed into regiments, and, as an inducement to join, they would have been placed under officers of their own creed.* Now they have no choice, and unless we are prepared to take into our own hands the entire administration of the internal affairs of the empire, we do not see how we can compel the Turks to confer any rank, except the lowest, upon those whom they have reason to dread and mistrust."*

In their anxiety to raise the Christians to an equality with the Turks, the Allies have evidently overshot the mark, and forced the Turks to exercise a power over the lives and fortunes of the Christian population, they did not exercise before ; and thus furnished the Christian, and non-Mussulman population with an additional, prolific source of disloyalty to the Turkish government. Though France, England, and Austria,

* London Quarterly, 1856.

may affect to disregard these complaints and appeals, yet they will find great sympathy at St. Petersburg, with the Czar, and his coadjutors. Surely here is a case in which the "wisdom of the wise," and the "counsels of the prudent," cannot avail to save whom God will destroy. Strange as it may appear, the *very means* taken to uphold the Turkish government, are those best adapted to its destruction!! "*He shall come to his end and none shall help him.*"

The firman makes another fundamental change in the laws of the empire, by empowering foreigners to hold land in the Sultan's dominions, as long as they conform themselves to the laws and police regulations of the country, and pay the same charges as Turkish subjects. The law is, however, not to take effect until after arrangements shall have been come to with foreign powers. This proviso, no doubt, alludes to the treaties, or, as they are termed, the "Capitulations," existing between the European States and the Porte. These capitulations were entered into when the relations between the East and the West, differed widely from those which now exist. They were mainly intended to protect Christian foreigners from the arbitrary acts of the Janizaries, and applied specially to those who lived within the "factories," as they were called. These little colonies were placed out of the jurisdiction of the Turkish laws, and were able, in consequence of the capitulations, to evade the payment of the commonest taxes and dues, and to defy the local authorities in almost every case. The factories no longer exist, but the foreigner still claims the privileges which they once conferred. While such a state of things continues, it will be impossible for the Turkish government to admit aliens to hold land. French, English, or Russian colonies, might soon be established in the empire, subject to no laws except those of their own missions, paying no taxes, and forming independent communities, dangerous to the tranquility and independence of the State. The Porte has long been desirous of getting rid of these arrangements—but, up to this period, (June, 1857), the Turkish government finds itself greatly embarrassed by the independent, arbitrary action of the several foreign missions; and late news brings a remonstrance from the Porte against its continuance.

Although the Turkish law has hitherto prohibited foreigners from holding land, it has been in many cases evaded. By a legal fiction, all women in the Sultan's dominions are considered his subjects; consequently, those Europeans who were married in Turkey, could hold real estate in the name of their wives. Others, who were not thus advantageously situated, had their deeds made out in the names of women of the country. The lands of Christian convents were inserted in the public registers as held in the name of the Virgin Mary!

Should this subject be adjusted with the foreign governments, (as it probably will) and foreigners placed on the same footing as Turkish subjects, they will then be permitted to hold land. "The condition is reasonable and the concessions most liberal." But will not the Turkish lands, by this "*liberal*" measure, pass into the hands of foreign capitalists, and their agents? And will not the rich lands of Asia Minor, and especially *Palestine*, pass rapidly into the hands of the rich Israelitish bankers and capitalists, that abound in all the great nations of Europe, until the very walls of Constantinople are owned by France, Russia, and England? Nor would it be strange should the latter (or Russia) eventually close a mortgage against the "Mosque of St. Omar." Already the Mount of Olivet, with the site of the Garden of Gethsemane, has passed into the hands of the Jews. *Henceforth the wealth of this people will probably flow into the land of their fathers, under the sanction and guarantee of Europe; and ere the world is aware, the Rothschilds, and men of capital among the Jews, will hold, in land, stocks, and mortgages, the wealth and soil of Palestine.* And it is highly probable that in any future disposition the European nations may make of Turkey, the land of Israel may be ceded by treaty to the Jews, *which, considering the growing influence of that race amongst the nations of the world, seems highly probable, especially, as what to do with Turkey forms the greatest difficulty in the politics of Europe!!* And may not this explain those predictions in the Book of God, that speak of the unanimity prevailing among the nations on this subject; where the "nations," with few exceptions, are represented as aiding with their wealth and power, in bringing back the Jews to their own land. Isaiah, chapter

60, verse 9, to the end. Here *kings* minister unto them with their forces, or aid them with their arms, and probably declare a bloody war against those nations that will not assist in this great movement: verse 12, and while they (the Jews) carry their gold and silver with them, verse 16, they are to “suck the milk of the Gentiles, and the breast of kings.” The interest of the immense wealth loaned by them to the nations, will *drain* those nations, so that even “kings,” or governments, will find it a serious draft upon their resources, to pay their annual interest to their Hebrew bankers. The figure here used, of sucking milk from the breast, beautifully represents the constant drain upon the nations, by way of interest. *Independent of the predictions of the Bible, the present aspect of affairs evidently points this way.*

“All subjects of the Sultan, whatever may be their class or religion, are to pay taxes of the same denomination—that is to say, the *Kharatch*, or capitation tax, is abolished. The custom now existing of *farming* the taxes and tenths is forbidden, and a direct collection, by the officers of the government is to be substituted—a most important alteration, equally advantageous to the people and the state. Hitherto the sale of taxes and tithes to local governors and chiefs, and to wealthy and influential Armenians, has been one of the principal causes of oppression, and one of the greatest checks on the development of agriculture and commerce: the only object of the farmer being of course to defraud the government and to exact as much as possible out of the traders and the cultivators of the soil.”

The firman says—“The local taxes must, as much as possible, be distributed so as not to do harm to the production and to the developments of commerce.” The Porte has hitherto acted on the belief that a heavy customs duty is necessary to the existence of government, and strange as it may appear, while foreign goods have been *imported* on paying a tariff of *five per cent*; the production of their own soil has been charged a duty of *twelve per cent*. Thus, the imports of Turkey have greatly exceeded her aggregate exports, to the discouragement of her industry and commerce. A reform in this

department may greatly develope her resources, especially in the grain provinces.

Communications by land and sea, are to be established between the different parts of the empire, and special taxes are to be raised for this purpose. A budget of revenue and expenditure is to be made up every year; and the emoluments of each office are to be revised. These are useful improvements, if carried out. But the Turkish mind is not prepared to work the European machinery of government.

The heads of each community and a delegate named by the Porte are to be summoned to take part in the deliberation of the Supreme Council of Justice, on all matters which may interest the generality of the subjects of the empire. The laws against corruption, extortion, and evil conduct, are to be enforced against public servants, of all ranks. Banks and similar institutions, to effect a reform in the monetary and financial system, are to be established, and roads and canals are to be constructed. For these great objects, so essential to the prosperity of Turkey, and to the development of its vast resources, the Porte declares that it is ready to have recourse to the "science, the art, and the funds of Europe."

Such, friendly reader, are the provisions of this strange State paper; striking as it does at the fundamental laws, habits, religion, and prejudices of a whole nation, it must produce, if acted upon, even to half its professions, a decided change in the political and social condition of Turkey. "The greatest despot the world ever saw, might well have shrunk from such an attempt to remodel the whole character of a people, and the constitution of an empire."

It is no small matter to mould a nation anew out of a variety of populations of different races and opposite creeds. Austria has endeavored to do it by acts of arbitrary violence, by attempting to smother freedom, and by carrying out a system of centralization fatal to human liberty. Turkey tries the experiment by an imperial decree, eminently just and liberal in its principles and provisions, and laying the foundation of a constitution which any people might envy. But we doubt whether the one attempt will be more successful than the other.

A correspondent from Constantinople to Britain, thus writes, at the time these concessions were made : " But the question is, whether such a complete revolution in principle can be carried out in practice, without some previous gradual preparation. At any rate, if the experiment succeeds, it will be the first case of an old society reformed by general principles which do not emanate from those which are to be benefitted by them—nay, which are in opposition to the wishes of the Christian and Mohammedan population."

The Allies saw, that, unless the Christian population were so elevated as to become a source of strength to Turkey, the empire must fall to pieces, and become parts of the neighboring States, and that ere long. Or, if it continued to exist, it must be on foreign support alone ; a continual source of danger to Europe. Hence the stress laid on these reforms by the Allies. But, they have only scattered through Turkey " fire-brands, arrows and death." The Turks are chagrined, though submissive to the state ; the Christians are indignant, loquacious, and turbulent.

The Turks are, as they believe, " encamped" in Europe as a martial people, and proudly disdain the arts of trade and commerce, and their habits are formed to their sentiments. Their laws or religion forbid many things essential to successful commerce with Europe, such as interest on money, certain taxes, the custom-house, various modes of dress, with many other things detrimental to Turkish intercourse and trade, with the nations of the west. The Turks, like the North American Indians, never can adopt European arts, usages, and commerce, and like them, are destined to yield to the power of European civilization, lay down their dominion, and disappear.

In the mean time, British and other European capital and enterprise are at work in Turkey. Companies are being formed to build railroads, erect banks, bridge the rivers, navigate its waters, and spread in various ways, the reforms and capital of Europe through the empire, and, as the Turks cannot rise and float in power on the tide of commerce, they must, from inevitable laws, sink from their elevated position of a ruling power, to disappear forever.

Meanwhile, the tendencies of European enterprise and capital in this direction, is, (though they know it not), to carry out heaven's designs on Palestine, so long foretold by the Hebrew prophets—that is, *the great improvements to be introduced into that country prior to the return of the Jews*. Isaiah, chapter 19, verse 21, to the end. In verse 23, a highway from Egypt through Palestine to Assyria, is predicted, uniting the three countries, and making Egypt and Assyria, subservient to Israel. Commentators have found, as they supposed, the fulfillment of this prediction in the days of the latter kings of Persia, and the times of Alexander. But it should be remembered that this was to take place, *after Egypt had been smitten and healed*; and while it was undergoing a process of moral or Christian elevation; and during this period God is represented as saying: “Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel mine inheritance,” (verse 25). The world has never yet seen these nations thus united by the ties of intercourse, commerce, and religion. But can we not discern in the “signs of the times” indications of their approach? Already the steam-engine is traversing the valley of the Nile, and a company is formed to carry a railroad through Assyria; and while it connects the Mediterranean Sea, with the valley of the Euphrates, it will, doubtless, ere long, run a branch through Palestine to Egypt, and thus *open up the prophetic route*. God appears to have prepared the **PEOPLE, THE CAPITAL, AND THE COUNTRY!**

As a singular coincidence, I would remark, that soon after the peace, at a meeting of the British Society, the chairman, Sir Culling E. Eardley, stated the fact, that a railroad was about to be established from the Mediterranean to Jerusalem, with the sanction of the Turkish and British governments, and that it was likely that the material of the line from Balaklava to Sebastopol would be transferred and used for the purpose.

But these reforms, though they may *benefit Turkey*, must depress and *destroy the Ottoman Power*, which subsists to-day, on the sufferance of the nations. British capital is invested in Turkey, and British power will defend it to the uttermost, against the Mohammedan laws, and the policy and

sword of Russia. "But the end is not yet," *the solution of the "Eastern Question," is still in the distance.*

HATTI-SHERIFF ANNOUNCED TO TURKEY—ITS EFFECTS.

But, let us see, what were the immediate effects in Turkey, of the promulgation of the Hatti-Sheriff. In England and America, the popular will is known through the medium of the press, and public meetings numerously attended. But the Turks are no orators, and have, in fact, no public press. Their mode of expressing their excitement on public topics, is by setting fire to the public buildings of the cities. An insurrection is almost invariably heralded by these flaming symbols of popular discontent. The feelings, therefore, of the Mussulman population of Constantinople, toward the imperial firman, may be gathered from the fact, that, after its public reading, fires were of frequent occurrence. "Nearly every night the sound of cannon was to be heard booming from the watch tower on the Bosphorus, which was soon responded to by the rattling of the engines through the narrow streets, and the yelling and shouting of the firemen. The fanatic had entered his burning protest against the coming changes—he had shown his devotion to the Mussulman faith, and poured out, in a flood of fire, his hatred of the "unclean Christian dogs," who were henceforth to be regarded as the equals of the followers of the prophet. Having done this, he relapsed into apathy, and bowed himself before the irresistible course of Khismut—(fate), believing that the will of man could not avert the course of destiny. He derived some cold consolation from the reflection, that though the ripe fruit must fall, the exhausted flame expire, the doomed State dissolve, yet, that these things were God's work, not man's. Allah had decreed it—man could not avert it—it was fate." Though the streets of the city are narrow, and the houses built chiefly of wood, yet these frequent conflagrations were speedily arrested by the activity of the firemen and the energy of the Allied troops, garrisoned at Constantinople.

At Damaseus, Aleppo, Nablous, and many other places, the

Turks *rose in arms* to resist the Sultan's decree, and to put down the Christians. The consuls of England, France, and Prussia, were outraged, and the father of the Prussian envoy said to be openly murdered. At Mecca, from fifty to one hundred thousand Arabs rose against the authority of the Sultan, and closed the gates of the holy city against all pilgrims traveling under his authority and protection. Throughout the Asiatic Territories of Turkey, the Mussulman population have openly renounced their allegiance to the Sultan, and are only held in check by the Christian powers. But the Turkish fanaticism cannot be wholly restrained. Churches are destroyed, and the Christians that took shelter in them, wantonly abused; and nothing can exceed the tyranny, and cruelty, exercised by the Mussulman officers over the unfortunate Christian privates first drafted into their regiments.

Memorials are not only pouring in to the Porte, from all parts of the empire, from the Christians, but in Egypt memorials have been addressed to all the European Consuls, for their interference. It is utterly impossible to mould Moslem institutions into any thing like European civilization, though the Allies are doing all in their power to effect it. The Sultan too, appears to act in good faith, and in good earnest, by building, repairing, and endowing numerous Christian Churches; disarming the turbulent Turks in many places, and shielding in various ways, by his power, the Christians from the fury of the Mussulmans. The present Sultan's father, Mahmoud, tried the reforming process, "until the whole empire was threatened with dissolution." Nor can the patriotic labors of the present Sultan, if persisted in, have a more favorable termination. *Mohammedanism, like Popery, admits of no reform, and the fall of both, is but a question of time.*

"Now of what we have spoken, let us see the "sum." And first. These words, "*none shall help him,*" clearly suppose the Ottoman power confederate with other powers, *or in alliance with other nations*, which we know to have been the case.

Secondly—These nations appear to be sincerely intent on helping the Turkish power. Dr. Adam Clarke, writing before

this prophecy had received a partial fulfillment, uses these words. "All his confederate and tributary kingdoms, states, and provinces, shall desert him, and leave that government to come to a shameful end." But this language appears not to express the sentiment of the text, nor is it true in fact. The words, and their connection, appear to me to convey the idea of a hearty co-operation of the powers engaged, and not of a shameful abandonment of an Ally, in the hour of danger. Besides, the facts agree with this interpretation. The Turkish States and provinces were true to the Sultan, to the last—instance Egypt, Tunis, and the distant Asiatic provinces. Nor were the Allies less sincere ; they heartily espoused the cause of the Turks ; not from a love of them, or their institutions, but for their own interest and safety. When England and France entered upon the war, it was stipulated that neither of them should retain any conquered territory, or in any way increase their sources of power by it—but simply to defend Turkey against Russia, and having done this, end the war ; which was accordingly done. Whatever motives led the Allies into the war, there can be little doubt but they sincerely meant to save and strengthen Turkey. But, as the Ottoman rule in Turkey is not yet destroyed, it is possible, the Allied powers may so far withdraw their *joint protection* from that power as to *allow it to dissolve*, or in the Doctor's words, "*desert him, and leave that government to come to a shameful end.*"

Thirdly—The war, and its termination were to be paradoxical, and something different from the general experience of nations, who generally gain strength by victories and conquest. But here, a series of victories in the Principalities ; the invasion of the Crimea ; with the capture of Sebastopol, and the command of the two seas ; (The Black Sea, and the Sea of Azof) together with the destruction of the Russian fleet and commerce, in those waters ; though it diminishes the power of the vanquished, yet adds no strength to the victor ! The power that thus bore its flag in triumph to the Crimea, might have been expected thereby to have strengthened itself, and perpetuated its institutions ; but not so—Turkey was to receive no benefit from all her victories, and all her expenses of blood and treasure.

Fourthly—Turkey should not only receive no “help” from this war : but its termination should actually accelerate its decline, and fall ! And this is singularly true ! two of the mightiest nations on earth, (England and France) waged war in her defense, and though victorious in arms, yet actually left her more feeble and dependent than they found her. They have deprived her of her fleet, or the power of ever building one : they have destroyed her arsenals, and dismantled her forts on the Black Sea : they have taken from her *three* of her finest provinces, given them an independent form of government, and made them in effect independent of the Sultan : they have declared her *incapable of self defense, and self-government* ; she is not allowed to declare war, and make peace, (a power essential to an independent government,) without the consent of her friends and protectors : they have forced upon her a system of internal reforms, foreign to the genius of the government, and the wishes of the people ; calculating thereby to raise the Christian, and lower the Musulman, but which are eminently adapted to dissolve the empire : they have opened up Turkey to foreign influence, and power ; henceforth foreigners can own her lands, build and own her railroads, own and direct her banks, in a word possess themselves of the real power and wealth of Turkey. In view of these facts the impartial reader will readily concede that *so far*, the Allied powers have rendered Turkey no “HELP,” “*none shall help him.*”

Fifthly—The termination of the Ottoman power, was not to take place *immediately at the close of the war* : the language, “yet he shall come to his end and none shall help him,” seems to imply that this war should inflict a fatal blow on the Turkish power and independence—henceforth *its progress should be to decay, and annihilation.*

Sixthly—The prophetic language seems to imply, that the Turkish power should not *suddenly* disappear, its end should be *gradual*, but rapid, and *sure*, like a traveler hastening to his journey’s end. Hence, it would appear that *Turkey will not fall by any future Russian invasion*, though it may again be attempted ; as that power seems destined *yet*, to “trouble” the Ottoman power ; and *to bring on the world, “a time of trouble*

such as never was since there was a nation." Nor can any other power, as England, or France, take forcible possession of Turkey—*an invisible hand forbids it*; while it saps the foundations of Turkish stability, and causes that power to fall to ruin by internal, and external decay!

Seventhly—The text seems to imply, *that efforts should be yet made to save the falling empire, but to no effect.* It is said AFTER the war, "*yet he shall come to his end, and none shall help him*;" and this is strikingly true. The Allies have bound over Russia and Turkey, to keep the peace: in the meantime, what to do with Turkey, they cannot tell—it puzzles the statesmen of Europe! it is possible *another* Alexander may cut this Gordian knot. At present, they, (the Allies) are trying to soothe and strengthen the "sick man," by internal applications, reforms, banks, railroads, Churches, and all the medicines of the European apothecary shops, (or European civilization), thus hoping to infuse new life into this "sick man,"—but it is written—"*none shall help him.*" Hitherto, the interference of the Allies, has only weakened the Turkish power. Their future course with that nation remains to be seen. *So far every jot and tittle of this prophecy has been fulfilled to the letter, and we doubt not, what is yet in the future, will be accomplished in due time.*

In this case, the faith of the reader is not severely taxed. Tyre, Nineveh, Babylon, and Jerusalem, were in their strength and glory, when the Hebrew prophets foretold their ruin. But the wealth and fleets of Tyre; the armies of Nineveh; the massy walls and gates of Babylon; the inaccessible position, and strongholds of Jerusalem, could not avert, or even *delay*, the day of their doom, as foretold by the prophets. It is enough that "the mouth of the Lord has spoken it!" let us *rest* on this "sure word of prophecy;" it cannot fail us, though the heavens may pass away. But, it may be said, the decay and fall of Turkey is an event made certain by her present weakness and exposure, and needs no prophetic powers, to convince us of the fact! But, it should be remembered, these predictions formed a part of the Holy Scriptures long before Mohammed was born, or ere the Saracen, or Ottoman powers, sprang into existence; and when these powers

were desolating Asia, and ravaging Europe ; when the armies of Europe melted before the sword of Solyman in the wars of Palestine ; and Turkish horsemen marched to the frontiers of France : yet, even then, these words were found in the Book of God, and the Eastern Christians *understood and believed* them, and appear to have *anticipated from these predictions every important movement of the Ottoman power ; and even now, are awaiting its fall as foretold by Daniel*. Let me say with Dr. A. Clarke : “ It is a wonderful piece of prophecy, and of great utility to the cause of Divine revelation.”

TURKEY AT THE MERCY OF THE EUROPEAN POWERS.

Let me ask, in the language of a writer in the *Westminster Review*, of July, 1853, speaking of the weakness and decline of Turkey. The author makes this inquiry : “ Under these circumstances, it may be fairly asked, by what principle of cohesion does an Empire continue to hang together, which is founded neither on community of race, nor on the affection of the governed, nor on its military power, nor on the virtues of its administration, nor on a sense of reciprocal advantage, nor even on the political unity of the dominant nation ? ” If such were the condition of Turkey before the war, what must be her condition at present ? without an efficient army, without a fleet, without national funds, or credit ?—without the sympathy of Europe—even England, whose friendship for Turkey, led her, before the war, to extoll her bravery and good qualities to the heavens ; before its close, had learned to despise and hate her, so that it was unpopular for an orator to say anything in her defense ! The Empire now lies at the mercy of the European powers, and will probably be retained in its *present form* no longer than Western Europe remains in its present pacific position.

But the dominions of the Sultan are a prize too tempting for the nations of Europe long to withstand. “ There is probably no empire in the world which unites within its boundaries, resources so various and abundant as Turkey. Whilst the Danubian provinces, and the lofty plateau of Armenia, furnish

corn and grain of every kind, the product of the most northern States of Europe; there is in Asia a gradation of temperature, accompanied by a corresponding gradation of elevation, and consequently in the productions of the vegetable world, which leads, almost imperceptibly, to the burning plains of Arabia—the regions of cotton, indigo, spices, and the sugar-cane. Whilst vast tracts of land, now desert and bare, require but irrigation and culture, to rival the richest districts in the world, and to restore that unbounded fertility which excited the wonder and admiration of Herodotus. The valleys and coasts of Asia Minor, teem with the most luxuriant vegetation. Forests yielding inexhaustible supplies for ship-building, clothe the shores of the Black Sea, and the sides of the mountains which overhang the Propontis and the Archipelago. Minerals, the most useful and the most precious to mankind everywhere abound. Coal, admirable in quality, is readily obtained in the vicinity of the capital. Iron, copper, lead, and silver, occur in the mountain ranges of Armenia, Kurdistan, Thessaly, and Macedonia.

“During the last few years, new sources of commerce and wealth have been discovered, and the trade of Turkey has been developed to an almost unparalleled extent. The manufacture and exportation of silk have rapidly increased, and have extended on the one side to Amasia, and the heart of Asia Minor, and on the other, to Diarbekir and the banks of the Tigris. Valonea from the oaks of Ida, galls from the mountains of Kurdistan, and yellow-berries and opium from the central provinces of Anatolia, now form important articles of export to the markets of the West. But it is to the grain trade that we attach the greatest importance. Checked by the breaking out of the war, it will again be resumed, now that peace is proclaimed, and will derive fresh activity from the inability of the south of Russia to supply the rest of Europe.”*

In the absence of a strong central power in Turkey, adequate to its defense, these natural resources, that should be her strength : (and which the author thought were such) are only so many sources of weakness, and pledges of her speedy dissolution, as they invite to her bosom, the avarice, the cu-

* See London Quarterly, 1856.

pidity, and arms of her more warlike neighbors. No sooner had the nations learned that ancient Rome was weak, and incapable of self-defense, than her fair fields and beautiful clime invited thither hordes of enterprising and powerful adventurers, who never ceased their aggressions, till they had possessed themselves of its *wines*, and wealth. Nor can the Ottoman government reasonably expect, long to survive the fall of her military power, by which she ascended, and by which she long maintained her lofty altitude among the nations.

No man, having but a superficial acquaintance with the history of nations, can believe that Russia will renounce a settled policy that seems interwoven into her very national existence, namely, "the belief in her destiny *to be the great Eastern Power*, and to unite under one sceptre the Slavonian race," with Constantinople as her Eastern capital—especially at a time when her growing strength, and the weakness of Turkey appear to place the coveted prize nearly within her grasp. That government has evidently given no evidence of such a change in her policy of late. During her short and bloody war with Turkey and her allies, she learnt where her weak points were, what were her deficiencies, and how to remedy them. At the treaty of peace, the military frontier of Russia was left much the same as it was before the war; and "*her very first step after the acceptance of the Austrian ultimatum, was to propose schemes for railways connecting the principal military positions of the empire.*"

Scarcely had the Peace Congress assembled at Paris, and while they were actually holding their sessions; when Mr. Layard, famous for his oriental knowledge, and discoveries in Nineveh—and of whom no man in Europe was better prepared to speak truthfully of the State of affairs in the East—addressing the House of Commons on the 3d of March, 1856, on the British dispute with Persia, he summed up his observations with the following acute remarks:

"Let me call the attention of the house to our position in Asia. If by the present conferences, peace can be obtained consistently with the honor and dignity of this house, I trust we shall have peace; *but in that case what is to be expected?* We are told that Russia has given up all schemes of aggran-

dizement, and that she will now turn her attention to internal improvements ; but no man who knows the character of the Russian nation would believe that Russia would in a day give up the policy of the Russian race. It is true that Russia may for a time abstain from aggrandizement ; *but when she has railways all over the empire she might then defy Europe, though not till then.* On the European side of Russia we may expect that for some time there will be tranquility ; but is that the case with respect to Asia ? *Russia owes us a grudge, and she will revenge herself in Asia.* So far as Russia and this country are concerned (England) the result of the last campaign is rather favorable than otherwise for Russia in Asia. It may seem a paradox, but nevertheless it is strictly true, that the fall of Sebastopol is of less importance to Russia than the fall of Kars is to us. I do not believe that in the centre of Asia the people ever heard of Sebastopol ; the name is almost unpronounceable by them, it is not in their way, and they know nothing about it ; but the name of Kars is known all over Asia. And what has happened there ? The place has fallen, and an English general has been made a prisoner and paraded through Georgia and the Asiatic provinces of Russia. The news of these circumstances has, as a matter of course, spread all over Asia. Within the last few days an account has been published, taken from the Russian papers, of the events which have occurred at Herat ; and the Russians are now endeavoring to make the Persians believe that *that* (the Persian difficulty) *is a quarrel between us and them.* (Between England and Russia, and doubtless this was the truth.) I have a private letter showing how dangerous is our position in that country, and that many weeks may not elapse before, aided by the Russians, a descent may be made on Central Asia. I am not one of those who dread an invasion of India by Russia ; but Russia by moving the powers in Central Asia might create such a state of things as would oblige us to maintain there an amount of troops which would injuriously increase the weight of taxation and keep up a continual excitement in India.

“ Thus all projects for the good of India would fall to the ground ; and you are now going, by this foolish quarrel to

throw Persia into the arms of Russia, and destroy every possibility of having Persia afterwards on our side. I have good authority for saying that Russia is intriguing among the *Kurdians and the people on the frontiers of Turkey*; and supposing there should be a war in India dangerous to us, could you go to France and ask for help? To such a demand France would reply that she had nothing to do with us in India."

Thus spoke this profound British statesman, on the affairs of the East, and they resemble in wisdom, and penetration the counsels of Ahithophel in the days of David! Added to the steady policy of Russia in the East, viz: the conquest of Turkey—is yet another motive, i. e., "to revenge her quarrel with England in Asia:" and how has she carried out her designs so far? She has stirred up Persia, to war with England, pledging herself by treaty to Persia, to aid her in the war; while she takes from that power for her stipulated "aid and comfort," as a "*material guarantee*," a strip of territory that puts her in possession of a military road nearly to India! With a territory stretching along the frontiers of China, and a minister at Peking, its capital: she has roused that vast power and armed it against England, furnishing her at least with arms, and officers. She has partially succeeded in uniting the Imperialists, and revolutionists of that distracted country, (who are waging a bloody, civil war) against Great Britain. China, offering a better field of operations against England, Russia consents that Persia should make peace with that power, that she, (Russia) may act with more freedom and effect in China.

Meanwhile other powers sympathize with England—France sends forces to aid her—the great power in the Western hemisphere has an interest in this affair, and her eagle hovers over the Chinese sea-board, watching in her peculiar, and insulated way, the interest of the States. Opposition is formidable to Russian plans. *England again, is not alone.* The Czar now sends his brother to France to detach that power from Britain. But, with what success, we cannot tell; we only know that *Constantine tarried long at Paris*, while he *hastily passed over England*; evidently the ardor of France in the affairs of China is abated, and we watch with deep in-

terest its development. Russia has renewed the war with the mountain tribes of Circassia on an enlarged scale, and appears resolved speedily to crush or exterminate that noble and war-like people. She continually threatens Turkey on her Asiatic frontiers, thus forcing the Porte to maintain a large standing army in her disaffected Provinces. There is evidently a gloomy foreboding of a bloody future occupying the British mind: this was apparent to the intelligent observer, from the manner the British received the news of the peace. The people felt, that that was the time, if ever, to exact from Russia a "*material guarantee*," for a lasting peace. In proof of this, hear the mournful forebodings of a talented writer in the London Quarterly of April, 1856.

"In a few years we may have to fight the battle over again. But the relative positions of Russia and England may then be very different. There may no longer be an alliance between the great powers of Europe. We may be called upon almost alone to sustain the last struggle in support of the liberties of Europe and the cause of human freedom. But even if united, France and England would find the task imposed upon them far more difficult of accomplishment than it was at the commencement of this war—the sacrifice of blood and treasure demanded, infinitely greater, great as that sacrifice has already been. The means of resistance that Russia has shown afford a test of what she would be able to do if her vast resources were fully developed, and if she had prepared herself in good time for another contest. *It is difficult to contemplate without a shudder the horrors of such a struggle.*"

The British Cabinet appears to act under a similar impression. That government is evidently laboring to unite the liberal or Protestant powers of the world in one common cause, namely, Christian and civil liberty, against religious and political despotism. Witness her forbearance and pacific policy towards the United States of North America. Also her fostering care over little Sardinia, who in turn clings to her like the ivy to her oaks and walls—instance British policy towards protestant Prussia, in refusing to France a part of Prussian territory in the event of a protracted and successful war with Russia. Also the Alliance between those

two powers cemented by the marriage of the oldest daughter of Queen Victoria to a Prince of Prussia,—Instance her solicitude to settle the late difficulty between Prussia and Switzerland—a line of policy eminently adapted to unite the two powers, and to loosen the ties of affinity that held Prussia to Russian interest during the late war.

On the other hand, there is a strong tendency observable among the despotic powers of Europe to unite in the defense of Royalty, or despotic unconstitutional government. Witness the manner in which the Emperors of Russia, Austria, and France, stepped forth in defense of the petty despot of Naples; leaving England alone in her attempt to reduce the tyrant of the two Sicilies to a more lenient governmental policy. That Austria is one with Russia on the “Divine right of Kings” to rule, there can be little doubt from her conduct during the war, and that she would have no objection to a “crusade” with Russia, against Turkey, provided the co-operation, or even neutrality of France could be secured; and could Austria, in the event of a partition of Turkey, be allowed to hold some of the Turkish provinces along her frontier. This is evident from her readiness to enter the Principalities, and the reluctance she manifested at leaving them. It is difficult to perceive, on which side, the Kingdom of Prussia would array herself;—with a liberal and enlightened people, it is not easy to see how *the throne* could hold *the nation* to the defense of despotic power, though it is feared the government leans that way. She would probably be found *against France*, which ever way that power might declare herself.

The French Emperor evidently leans towards Russia: having avenged himself of the Czar, for refusing to acknowledge his “*Divine Right*” to govern, and brought himself into notice by the war—he now appears gradually to recede from England, and her enlightened measures, and to place himself side by side with the other despots of Europe; nor would it be very strange, should he ere long, be found the open enemy of his recent ally, as there is no natural affinity between the two nations, and the cause that led to the Alliance no longer exists.

The modern political revolutions of America, of Hungary,

France, and Italy, have served to unite more closely the irresponsible crowned heads of Europe in the mutual defense of "*legitimacy*," and the Catholic Kings, again, strangely cringe to the Pope. Witness the Concordat of Austria—where that power, to secure the influence of the Pope against her rival, (France,) lays down every vestige of liberty, at the feet of his Holiness. The Emperor of the French, in turn, makes advances to the See of Rome, and actually resigns to that dread power, certain rights, the French church had never before surrendered to Rome! It is highly probable that the Papal power could marshal the armies of France, and Austria, if need be, against the liberties of Europe: and though the Autocrat of Russia has no regard for the Roman Church, yet his dread of civil and religious liberty, and the spread of republican and democratic principles, would readily enlist the Czar against the progress of liberty, and the inalienable rights of man.

In view of a probable union of the despots of Europe against the faith and liberties of the Protestant world, it is natural for thinking men in Europe, to look across the Atlantic, and ask, if these perilous times should come, if England could find an Ally in her descendants in the Western Hemisphere? Such an alliance appears called for by the times, is natural in itself, and would counterpoise the fearful *despotic* power of Europe. Besides, it is hardly possible, should the British power be crushed, for this nation to long maintain its ground against the policy, and arms, of a world arrayed against her.

TROUBLE AHEAD.

But why do I thus speak? and why do I not look for a peaceful solution of the "Eastern Question," and the dissolving of the Ottoman power? The patient reader will pardon this digression, as I confess I see nothing but trouble ahead; to me, the present peace appears but a lull in the tempest; which will, ere long, be succeeded by a fearful and general out-burst of war—to this point the policy of the European cabinets is evidently tending.

But a yet stronger reason is found in the next words of the

Angel to Daniel : " And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel, chapter 12, verse 1. Whether the words "*at that time,*" place the period of their fulfillment immediately after the war, or during the decline, and fall of the Ottoman power, (which is most likely), or at any subsequent period, is difficult to determine. But, they evidently form *the next* great events in the panorama of Jewish history. The substance of these predictions, is comparatively dark, their fulfillment being yet in the future ; but the great and leading outlines of the picture, are clearly discernable : And,

FIRST—A *mighty and invisible* influence, *is, or will be*, at work among the nations for the emancipation and elevation of the Jewish race.

SECONDLY—That this influence will result in such widespread and desolating wars, as the world never before witnessed.

THIRDLY—That these wars will terminate in the deliverance of Israel.

These great outlines may lead us to make certain glimmering discoveries of the future, and aid us in shaping our course accordingly.

And, first, there is a strong influence *now* at work among the nations in favor of the descendants of Jacob. The great North American Republic, opens her arms to receive and protect them ; and Lord Palmerston, the British Premier, is now, (July, 1857,) busily engaged in paving their way to a seat in the British Parliament, and to all the privileges of British subjects. But, the Jews can receive no favor in Russia, or among the Papal powers ; with them they are heretics, and the *faith of the Church* is pledged to their extermination, rather than their emancipation ; and as the infallibility of the Papal Church admits of no change in this respect, it is easy to perceive *what powers will be found against Israel in the coming struggle !* But I forbear. Thank God, this great conflict will result favorably to liberty, and Israel. I long to say

much more, but, possibly, I have said too much already. But, should these pages be regarded with favor by the public, I may publish a few thoughts on the restoration of Israel, and the prophetic events to transpire in Europe, &c., at that period.

I have now brought this work to a close, and leave it with God, and the public. Its object has been, *the defense of our Holy Religion, the elucidation of the sacred Scriptures and to prepare the public mind for coming events.* This has led me to speak so much of Russia; believing, as I do, that that power will not change its policy in the East, nor forbear making aggressions on Turkey, while that country is governed by its present rulers; and though Russia may not succeed in annexing that country, or any part of it, to her already overgrown empire, yet, she appears to me, to be the Power designed by Providence to bring on the coming crisis and bloodshed among the nations.

In this singular Chapter, which sails down the current of time, from the days of Daniel to the present period, A. D., 1857, we have seen how strangely accurate the prophetic spirit pointed out the leading events of the world's history, long before their actors were born. To apply these things to human sagacity, is the height of folly! Compare these predictions with the oracles of heathen temples, or heathen sages, how different; here is no reserve—no double-meaning—no predictions so craftily formed, as to be capable of opposite solutions; here all is plain as history, or narrative; no historic facts contradict the Divine announcement—here names, places, events, and dates, pass before us with the utmost accuracy and truth. Infidels of all ages, and nations, have sought in vain to falsify and invalidate this blessed Book! It stands like the Pyramids of Egypt, a truthful monument of ancient times, and (unlike the Pyramids), a guide to the faith and practice of all present and future generations. The light of truth, science, progress, and discovery, bring their accumulating tribute to this Book, so Holy and Divine!

To the Infidel, and Skeptic, let me say, do not hastily and carelessly pass over these pages—ponder them well, *they may contain the truth*; if so, receive them cordially, follow

them out, and they will lead thee to a better mind and a better state.

To the believer in Christ, I commit these pages, in confidence that they will be read with candor and indulgence, and I hope with some profit. If so, the writer will have accomplished the end he designed, and God will be glorified in our mutual benefit—farewell.

“Blessed be the name of God forever and ever : for wisdom and might are his : And he changeth the times and seasons ; he removeth kings, and setteth up kings ; he giveth wisdom unto the wise, and knowledge to them that know understanding : He revealeth the deep and secret things ; he knoweth what is in the darkness, and the light dwelleth with him.” Daniel, chapter 2, verse 20, 21, 22.

BINGHAMTON, Monday, July 6th, 1857.

THE END.

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